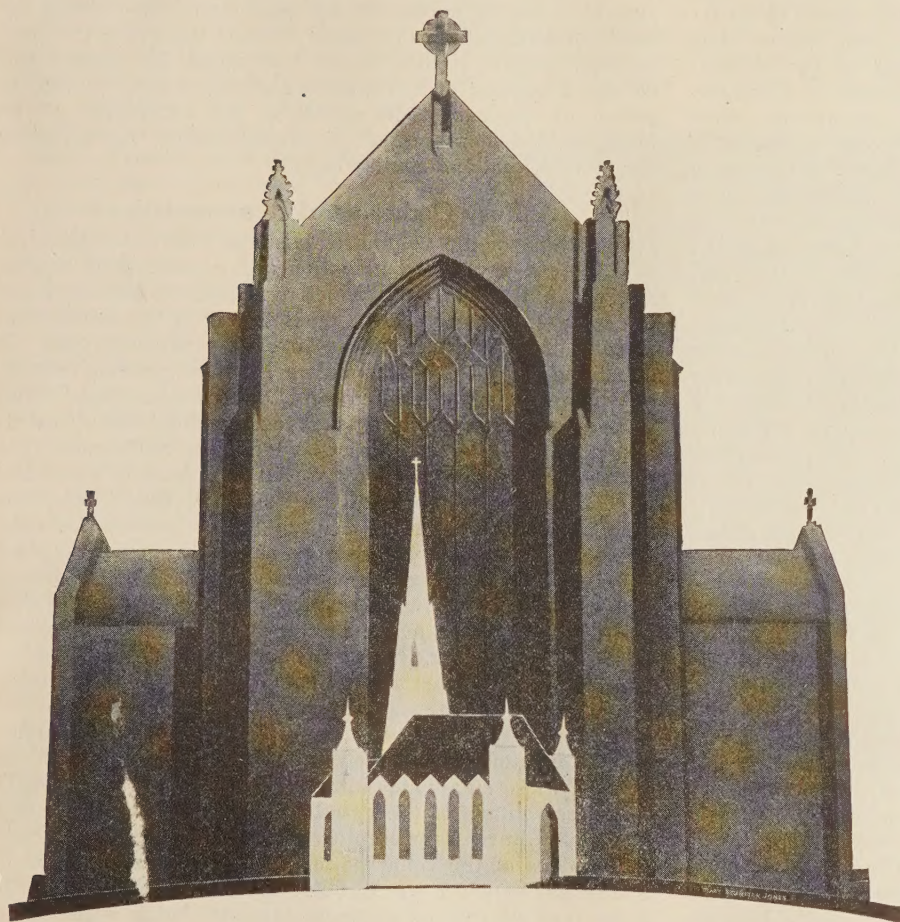


THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"



"THE MISSION IS THE MOTHER OF THE CHURCH"

ENVELOPE MESSAGE

THE STEWARDSHIP OF GIVING

"Give, and it shall be given unto you, good measure, pressed down, shaken together, running over." "Freely you have received, freely give." "It is more blessed to give than to receive." "Unto whomsoever much has been given, of him much shall be required." These are a few of the sayings of our Lord to His followers on giving. It is a matter of record He has more to say about the stewardship of possessions than any other subject. Think that fact through before deciding the extent of your support of your Congregational Budget.

THE ANNIVERSARY APPEAL

for Evangelism and

Church Extension

Is Now Under Way Throughout
the Entire Church.

The Board of American Missions
Asks You:

Shall Missions Be Supported as
Their Values Demand?

The Final Effort is at Hand

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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CONVENTION PROCEEDINGS

THE LUTHERAN Indicates for Its Readers the Scope, Variety of Topics and Order of Procedure in Church Affairs

APPROXIMATELY nineteen centuries ago, when the missionary journeys of Paul had resulted in congregations in Asia Minor and in Greece, and when the affairs of the brethren in the faith developed into more than coming to some place of prayer and listening to a report of the teachings of Christ, and especially when grave suspicions were current as to the propriety of Saul, the persecutor, becoming a preacher of the Gospel, a conference was called in Jerusalem and Paul was summoned to come and report what had been done amongst the people whom he had visited. This is often referred to as the first conference of Christian churches and the beginnings of church organization other than what a synagogue offered a local congregation as a precedent. As usual, comparisons were made with secular government and, as frequently occurred, a Greek word was used by the New Testament and thence borrowed by the English language to signify citizen and next to connect with the government the Church. We title it church polity and comment that it has three general forms. One of these is episcopal, the second is presbyterial, and the third is congregational. The Lutheran churches in America have adopted the third of these types of organization, but they have modified it from the strictly congregational simplicity which at present is held with greatest purity by the Baptists of the United States. The Lutheran congregations have nearly all agreed to the formation of synods and groups of synods, and to these groups they assign the initiation, direction, and extension of several enterprises which have duties alike for every congregation but broader than the local area each occupies.

The United Lutheran Church for the most part took over the polity it found in the General Synod, the General Council, and the United Synod in the South. All of these endeavored to maintain to the greatest practical extent the rights of individual congregations yet to provide them with effective agencies for administering the affairs of the Christian church wherever efficiency could be increased by co-operative action. This form of polity has arisen naturally from the American environment which Lutheranism prefers its church polity should reflect. It was said in 1918, when the constitution of the United Lutheran Church in America was drafted, that it admirably represented the American spirit and that it contained as carefully adjusted a balance of the general and local duties and privileges of churches as has been drafted in the United States. Certainly as a form of government it has been satisfactory after a trial of a score of years.

Basic Powers from the People

The United Lutheran Church in America consists of "members of evangelical Lutheran congregations in America, associated in evangelical Lutheran synods, recognizing our duty as people of God to make the inner unity which we have with one another manifest in the common confession, defense and maintenance of our faith, and in united efforts for the extension of the Kingdom of God at home and abroad." Thus the constitution in its preamble sets forth the nature and purpose of the United Lutheran Church. From another point of view it is a corporate body, duly established under the laws of the Commonwealth of New York

and thereby authorized and empowered to transact business, receive, hold, and dispose of property, and enjoy the privileges of "a corporation not for gain" under the American system of secular government.

The constitution prescribes that a convention shall be held at least once in every two years, delegates representative of the congregations being chosen by the constituent synods in the proportion of one pastor and one layman for each ten congregations or major fraction thereof in the constituent synods. It thus occurs that about 275 pastors and an equal number of laymen are authorized and directed to gather to represent their church in the transaction of the business that is presented for consideration. As delegates they have equal and similar rights.

A Busy Gathering of Representatives

Something of the volume of business that is brought before the convention for reception and consideration can be gained from the Bulletin which was sent to each delegate ten days or more before the opening day of the convention. It consists of approximately 475 closely printed pages. It subdivides into more than half a hundred printed reports, of which number at least fifteen should rate as major. That is, they represent the report and recommendations of boards and agencies, the activities of which are continuous year after year. Of these the most varied in sources of items and importance is the report of the Executive Board, which is authorized to act for the Church in the periods between conventions. That is, it possesses, subject to instruction and approval by the Church in convention assembled, authority to receive and pass upon practically every form of activity and problem which arises in the course of the two years between conventions. (It initiates action only as required to do so by newly arisen situations.) Following this Executive Board's report are those that reach the convention from the Boards of Foreign Missions, American Missions, Inner Missions, Education, Publication, ministry of mercy, and so on. Each of these subdivides into many items, so that a really major percentage of the details of operation of our United Lutheran Church is presented every two years to the representatives of the congregations for their examination. It is true that much of the Bulletin consists of information. It is not read during the sessions, delegates being required to familiarize themselves with its reports before coming to the sessions. The convention itself deals primarily with the resolutions which have been framed by the several boards and agencies and submitted for adoption or rejection by the delegates.

Six Hours Daily

To handle the Baltimore program the business sessions are scheduled to occur morning and afternoon of Thursday, Friday, Monday, Tuesday, and Wednesday (October 6-12), with Saturday forenoon in addition to these morning and afternoon assignments. The evenings of the convention period are so occupied as to present opportunities for invigorative and supplementary meetings. Some of them, beginning with the service on Wednesday evening, October 5, are usually held in churches; the business sessions take place in the auditorium of the Lord

(Continued on page 11)

Officers of The United Lutheran Church

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PRAYER IN PARISH EDUCATION

By THE REV. RALPH D. HEIM, Ph.D.

THESE ARE busy days in parish education.

Teachers are working with classes to which parents are sending the pupils. Pastors are organizing schools and superintendents are administering them. Secretaries are traveling widely in the interests of these programs, while editors are writing the lessons for them. Church leaders are fostering the programs which all boards and committees are planning.

These are stirring days in parish education.

There are growing interest and enlarging achievement in this aspect of Christian work. Standards have been established and they are being applied widely. Church schools are expanding their sessions and overhead organizations are being unified. Pastors want their children to participate extensively, and the children come in goodly numbers.

These are challenging days in parish education.

In spite of zealous effort and noteworthy achievement there is not complete satisfaction anywhere with results. The participants in our program from all angles find too much lag between ideal objectives and actual outcomes. They have put their hands to the plow, but the furrow seems shallow; their shoulders to the wheel, but the destination is yet far distant.

Pupils still are lacking in requisite knowledge, their attitudes leave much to be desired, and their skills are yet inadequate to the task of living effectively in life at large, and for the Church in particular.

Above all, the task is so large for our seemingly so meager resources and plans. We need only to be reminded that our program reaches our average pupil only one hour per week, and that there are millions yet unreached. These are days for prayer in parish education. We need another source of power.

Work Well Begun

We have built a fair beginning for our organization. We are getting our materials. We begin to know our methods. We have objectives and a will to their attainment. There is one primary pre-requisite. It is power.

Where is this other source of power?

There is the illuminating advice of the Apostle Peter, who learned the answer to our question in the school of personal experience.

This man knew what it is to need another source of power. He had been challenged by life and had found his ordinary resources of power inadequate. Challenged to do a great piece of work, he failed. He had followed Jesus for three years. He had been fired with zeal to help bring in the kingdom. He had avowed his willingness to follow Jesus to the end. A few hours later, when his great opportunity came, he failed utterly. Faced with the demand to be true to Jesus in the hour of danger, he denied with an oath that he had ever known the Master.

Peter not only knew what it is to need another source of power, but also he knew where to find it.

One day he was arrested for preaching the Gospel of

Christ and was brought to trial. Doubtless it was the same courtroom in which Jesus had stood to be condemned. Doubtless they were the same judges who had rendered that infamous decision.

Peter had been there before. That other time he had had his opportunity to be loyal and courageous altogether. He might have stood and declared, "I know the defendant, your honor, and I declare that he is not guilty of any wrong." But Peter had not been strong enough. He failed miserably.

Now Peter is in the same courtroom. This time he is charged with preaching the Christ Whom he had formerly denied. What will he do? Weaken, fail, or lie? Hear him say: "whether it is right in the sight of God to hearken unto you rather than unto God, judge ye, for we cannot but speak the things we have seen and heard."

Peter, the base, has become Peter, the bold. The shifting sand has hardened unto the rock. The denier of Christ has become the unfaltering confessor of the Lord.



Prayer Commended

When we find Peter in his first epistle (4: 7) writing to his fellow Christians, "watch unto prayer," may we infer that he was writing from the depths of an intimate personal experience?

Surely he had been companion to the poet who wrote:

"Lord, what a change within us one short hour

Spent in Thy presence will avail to make. . . .

We kneel how weak, we rise how full of power."

The Holy Spirit had been released upon him at Pentecost and he had since companioned with the Spirit in prayer. Peter had needed another source of power and he had found it.

Jesus engaged in a threefold ministry of teaching, preaching and healing. The Church rightly perpetuates that threefold ministry.

There is a glorious ministry of healing. The Church itself provides many institutions, hospitals, clinics, and dispensaries. It supplies, too, many medical workers who cure the maladies or ease the sufferings of the sick and crippled. Furthermore, the Christian Church is the source and inspiration of much of the commercial and philanthropic work of a similar nature.

The work of teaching goes on in ever-increasing importance to the Church. Sunday, weekday, and vacation church schools; catechetical classes; young people's societies; clubs; camps; colleges; and seminaries are bringing the truth to the people. They are developing the people in loyalty to appreciation of this truth, and they are giving the people skills in living according to this truth.

In preaching, the Church exalts prayer. The Church looks to her preachers that they be praying men. She associates prayer with all her preaching services. She prays that the Word through preaching may by grace enlighten the people unto salvation.

In healing, the Church exalts prayer. The prayers of the people, Sunday by Sunday and day by day, are offered for

the sick. Prayer goes into the sickroom, even when all other influences for recovery have been foregone.

Let us exalt prayer in parish education. To pray is to break the insulation and make connection along the line in which the energy of the universe is flowing. To use a different figure, Tennyson's, prayer is to open the sluice-gates between the great ocean and our own little pools to let the sea flow in at full tide to move and lift.

Let us pray in our services of common worship, our meetings of leaders, our gatherings of workers, our leadership classes, our church school sessions. Let us assemble for the particular purpose of prayer, not only to pray incidentally. Let us exalt prayer to the position it ought to have and make it a major experience of parish educators and of parish pupils.

Let us pray as church leaders that this vital arm of the service shall not languish or falter but become strong and vital.

Let us pray as Board and committee members that divine

wisdom may illuminate our deliberations and guide our decisions.

Let us pray as secretaries and editors that the divine aid may be added unto our consecrated efforts to the end of worthy fruitage.

Let us pray as pastors that understanding and sympathy may prevail toward those who guide parish education in the Church at large and that a great spirit of zeal in service may stir within the congregation.

Let us pray as superintendents and teachers that our hands may not be withheld from any good work and that God may bless their efforts.

Let us pray as parents that our children may have large opportunities and noble leaders in parish education and that our own efforts in the home may richly complement them.

Let us pray as pupils that we may study and learn to become "thoroughly furnished unto all good works."

Let us pray as a Church unitedly that God by His Holy Spirit shall, indeed, release among us power for effective doing of Christ's work in parish education.

THE STARTING PLACE

A Pulpit Plea for Religious Education

"The fear of the Lord is the beginning of wisdom."
Psalm 111: 10.

THERE IS no quality more needed today than wisdom. Life in all its areas is so involved, confusing, unsettled, and uncertain that only the highest type of wisdom can effect that order, readjustment, and evolution necessary for the peace, the welfare, and the happiness of mankind. We must have wisdom to see into our problems and find the best solutions, to replace our emphasis and maintain our poise, to acknowledge our failures and overcome our shortcomings.

But we need more than wisdom as we ordinarily understand it. We need more than intelligence; acumen, and good judgment. Discernment, mental power, shrewdness, tact and common sense are essential,—make no mistake about that. But in addition there must be that fear of the Lord, which the psalmist rightly terms the beginning (the first thing) in wisdom. There must be, not dread of the Lord, but that knowledge of the Lord and that reverence for His claims, His purposes, and His power which emanate in ready and hearty obedience to His will.

Fear of the Lord Inclusive

Whosoever has this respect for the Lord has respect also for His children, for the spiritual values of life, and for the establishment of His Kingdom. In other words the wisdom which is so necessary today is discernment plus spiritual insight, intellectual capacity plus character, good judgment plus consideration for others, and practical skill plus a Christian desire to be of service. Undoubtedly a general dearth of this wisdom helped to bring us into our present situation; undoubtedly its acquisition will mean steady progress toward temporal security and eternal happiness.

This wisdom, like any other, must be acquired through Christian education. It cannot be secured through the public schools alone, or through secular institutions of higher education. Their main concern is with the training of the mind and body, not with the development of conscience or the unfolding of the spirit. They teach men to earn a living, not to live a life. Such an education is not only incomplete but actually dangerous. To give a man knowledge without controls for the use of that knowledge, is like putting dynamite in the hands of an irresponsible child. Only Christian institutions can provide Christian education. They only can

provide for proper instruction in Christian truth; they only can afford fellowship with Christian personality; they only can develop Christian faith and life and obedience; they only can develop Christian attitudes, motives and standards; they only can implant Christian poise and consideration for others.

Three Successive Periods of Education

Christian education means elementary instruction in the home and the Bible school, secondary education in the catechetical class and the youth organizations of the congregation, higher education in the church college and the theological seminary. No phase or department may be overlooked or neglected without detriment to the individual, the Church, and to society. To fail or to be slipshod in the elementary sphere means spiritual ignorance, indifference and irresponsibility in the maturing generation: to neglect the field of higher Christian education means a deficiency of real wisdom in the very areas where it is most necessary—in the areas of the nation's thinkers, authors, leaders, teachers and executives. Note further—the college community is merely an embryo of the world a young man will enter at the end of his college career. Our obligation to that young man is to provide him during his four years of undergraduate work with spiritual, physical, and intellectual equipment which will be adequate for him to meet with confidence the conditions he will find as he faces that world. Only if and as we are sincere, earnest, and effective in the work of Christian education can we hope to develop that wisdom, understanding and respect so vital to our temporal well-being and our eternal destiny.

Our fathers, recognizing this great need, not only established our parish schools and congregations but our church colleges and our theological seminaries. In our local fields we "carry on" as we make our religious instruction increasingly effective year after year. We dare do no less in these fields of higher education which are likewise ours to maintain and develop. Surely we can see this is not possible without our interest, our prayers, our influence, and our support! In the same measure as we strengthen and improve our institutions for Christian education and impel our sons and daughters to make use of them we add to that potential wisdom which is so vital to human progress and salvation.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

Some Months Ago the Steadily Decreasing number of Lutheran pastors in Russia finally succumbed to persecution, but the church continued to function under lay auspices. Now the *Daily Telegraph* of London reports that the Lutheran Church of St. Peter and St. Paul, the lone Protestant church in Moscow to remain open during the last eighteen months, was suddenly closed recently by the Russian political police. So the line of the martyrs for the faith lengthens, but their faith continues triumphant; for the Church still exists and worships—if not with buildings, then, following the example of their earliest brethren, they find a place underground.

All is Not Well in Communistically-governed Mexico. The persistent efforts of the Federal agents to establish the peons on communal farms—a scheme that should be easy because of its likeness to the ancient practice of the native Indian population—have run into the opposition of an equally ancient custom, the sense of personal ownership. This opposition found expression recently in the person of the Governor of Sonora, General Roman Yocupicio. When President Cardenas' military aide and personal representative arrived in Sonora and declared: "It is my order from the President that all lands divided among the peasants are to be worked collectively, and I intend to carry out this order as long as I am head of this military zone." He received this sturdy reply from the Governor: "Respect for small property is not a vain promise but a reality. It is my firm proposition that small property shall be respected in the application of the agrarian laws in the State of Sonora."

Italy's Economic Burden Has Been temporarily lightened by an unexpectedly generous harvest. This has allowed an improvement in the quality of bread by reducing flour adulteration from 20 to 10 per cent, and now even that is restricted solely to corn flour. However, even this improvement was reluctantly bestowed by Mussolini, for the wheat crop is still 500,000 bushels short of normal. Besides, this increased use of wheat for home consumption has deprived Italy of a corresponding asset to uphold a decent balance in her foreign exchange and credit, now that her gold reserves are dwindling so rapidly. This situation has been made progressively critical by reason of several seasons of short crops, and by the poor showing of Italy's expensive protegee, Franco, in Spain. The conditions in Italy have been further complicated by the almost entire recall of Italian settlers from Ethiopia because of Italy's inability to subsidize them. Only a self-supporting military colony remains there, and that is constantly harassed by bands of independent Ethiopians, from whose capital, Gore, a definite government is administered. Even with this retrenchment by Italy her East African possessions still cost her 1,200,000,000 lire yearly.

Eleven Years Ago Alfred Noyes, English Poet and one-time professor of poetry at Princeton, abandoned the Church of England for Catholicism as the only sufficient and authoritative faith. Recently Noyes issued a biography of Voltaire, published by a noted Catholic firm, in which he fully exposed the ecclesiastical and secular corruptions of the times, and approved Voltaire's judgment of a certain ecclesiastic, that "to receive the Host at his hands would be like swallowing a spider." The Supreme Sacred Congregation of the Holy Office, whose distinguished head is the Pope himself, and which has authority over all questions of faith, morals, heresies, mixed marriages and the Index Expur-

gatorius (which passes final judgment on all books offered to Catholic readers), condemned Noyes' Voltaire; ordered it withdrawn from circulation, and expressed its willingness to receive a recantation. The publishers hastened to submit. Noyes, however, who had defended Voltaire from the charge of atheism, picturing him rather as "a Deist without quite enough insight to become a full Christian," in rather a Lutheresque way asked for reasons why he should recant. Evidently he had carried more of his Protestantism with him on his hegira into Catholicism than he realized; for when he was admonished to submit first, and that afterward he would be given the reasons, Noyes replied in a public letter to Cardinal Hinsdale, of Westminster, which appeared in *The Times* of London: "So far as I know, it is the first time in history that any English writer of any standing, or indeed, any English writer who in his work—whatever his personal failures may be—has revered 'conscience as his king' has had such an order addressed to him in such terms." Noyes' spirit is worthy, even if his historic recollection is faulty; but his independence has had its effect. Cardinal Hinsdale has replied mildly that he knows nothing of condemnation, but he would like to have a private talk with Noyes. However, the end is not yet for Noyes.

Our Calendar is Sorely in Need of revision, if only to supply enough Sundays to provide for all the special demands made upon the pulpit. Many of these appeals for consideration could be profitably neglected; but one, observed in the Catholic churches of a dozen large cities, in which over 5,000 of the 57,000 deaf mutes in the United States were recently congregated, might well be more widely honored. This *special day*, appropriately named "Ephphatha Sunday," dates in the Catholic Church from the invention of a sign language in the eighteenth century by a Catholic priest for the deaf mutes in his parish. At the largest service held a few weeks ago in New York City, 300 deaf mutes attended Mass in the Catholic Deaf Mute Center, and received the Host. They all joined afterward in singing, with hearty silence, "Holy God, We Praise Thy Name." An excellent work for the deaf is being done in our own Church; maybe a *special Sunday* would extend its influence.

The Process of Union, Denominationally, Goes On, even if it be in minutiae. Word has just come of a tiny merger being effected at Fort Wayne, Ind., between two small bodies of Mennonites. In 1883 the Mennonite Brethren in Christ (at present having 7,600 members, 107 churches) separated from the old strict Mennonites because of their asceticism and the style of their dress. In 1898 the Missionary Church Association (at present having 3,200 members, 70 churches) took the same step for the same reason. There seemed to be no reason why these two should live in separate houses, since their views agreed, so now they are one; but the reporters failed to get the married name of this devout couple.

Even While the Lightning and Thunder of impending strife flash and mutter along the embattled banks of the Rhine, those who stand in the ranks opposed to each other find a place for good-natured jokes and jibes when they can address each other. Some French poilus, watching a German labor unit rushing the work on a section of the Siegfried Line, shouted across, "If you think that's a fort, you ought to see the Maginot!" In several places only the strictest discipline imposed by those high in command prevented greater intimacy. On an unguarded country road which crosses the boundary, where farms of the two nations lie side-by-side, French and German farmhands were observed working the same land together. The German laborers were heard to say, "We do not want war," and the French toilers replied, "Neither do we." The incident illustrates the advantage of the widest freedom of expression by a nation's citizenry, and explains why democratic countries are less likely to wage wars of aggression.

A MILLION MEALS

Account of Relief Work in Tsingtao, China

WHEN IT became apparent that the clash between the Japanese and Chinese troops at Marco Polo Bridge near Peking would spread into a general conflict between the two nations, plans were made for the wholesale evacuation of Japanese residents from two of China's great cities, Hankow and Tsingtao.

Near the end of August 1937, fifteen thousand Japanese residents left Tsingtao for Japan. Their going meant the closing of nine large cotton mills, a rubber factory, numerous other small factories and many retail shops, which employed in all fifty thousand Chinese people. This sudden curtail-

ment of income on the part of a large fraction of Tsingtao's population meant that many people would face a winter of hardship. A considerable portion of the families affected were able to return to their native homes in the interior. Some had no homes to which they could return, and for these unfortunate people some arrangements must be made.

The local municipal government in accordance with instructions received from the Central Government at Nanking set up a relief organization and asked a group of local missionaries to assist in the work. Owing to the rapidly changing political situation it seemed very likely that the local government could not exist indefinitely but might be forced to withdraw by a possible conflict in the Tsingtao area. The whole problem of relief work was then turned over to the Tsingtao International Relief Association which had been organized some months before in preparation for a possible emergency. This organization was comprised of missionaries of the Lutheran, Presbyterian, Salvation Army, Ostasien and Roman Catholic Missions, and included five nationalities. Three Chinese, a pastor, a Y. M. C. A. secretary and a Buddhist scholar, were affiliated with the foreign committee.

Certain funds from the municipal government were made available while a campaign for additional funds was conducted among local Chinese and foreign residents. Members of the Tsingtao Rotary and Lions Clubs gave valuable assistance in the raising of money. In all about \$50,000 (Chinese currency) was secured during the autumn and winter.

At the first sign of distress large quantities of



1. A tub of hot millet, soy beans and peanut porridge



2. The crew of a porridge kitchen



3. Chinese coolies with sails on their barrows push supplies toward Tsingtao



5. Waiting for food to be distributed



6. Eating at a Lutheran kitchen established at a suburb of Tsingtao



millet were purchased and distribution of grain was made in certain centers. While this method of assisting the people was simple, it was not deemed the most effective way of feeding the people. It was therefore planned to set up a number of porridge kitchens. While preparations were being made Tsingtao was suddenly faced with a new problem. About five thousand refugees, who fled from their homes in the district around Tientsin when the Japanese Army drove the Chinese Army southward towards the Yellow River and Shantung, were directed from place to place, and finally arrived in Tsingtao in the hope of securing steamship passage back to their former homes. Cold weather was approaching and it was a problem to house these people. Several school buildings were put at the disposal of the Relief Committee and hundreds of people were housed in close quarters. The local Lutheran and Weimar Mission Hospitals began medical work and took every precaution to avoid the breaking out of disease among the refugees. Only three of our porridge kitchens were ready for work, and these operated day and night cooking porridge in the huge cauldrons. The "Standard" and "Texas" Oil Companies loaned their trucks for the hauling of millet porridge to the refugee camps in wooden tubs. The coastwise shipping companies co-operated in every possible way to trans-ship the refugees back to Tientsin. Gradually about six thousand of these people were repatriated, and then the Relief Committee turned its whole attention to the local problem.

In all, eight distribution centers were established. Two of these were at our Lutheran churches at Tai Tung Chen, which is the industrial suburb of Tsingtao, and at Tsang Kou, a suburb town where there are large Japanese cotton mills. An organization of about one hundred paid and volunteer workers operated the kitchens. At peak distribution about seven thousand portions were given out daily.

The refugee camps offered opportunities for Christian work among the people. Classes for men, women and children were organized. There was daily preaching in all places. Many of the people were moved by the Christian message and a considerable number have been instructed and baptized.

As funds are running low the work is being curtailed. With the return of the Japanese many people have found employment, although it will be a long time before the destroyed mills can be rebuilt and put in operation. A considerable number still have no means for livelihood. With conditions disturbed in the interior by sporadic fighting between occupying troops and Chinese irregulars, an increasing number of refugees are coming to Tsingtao. Relief work may present even greater problems than were experienced during the past winter. The possibility of securing funds from local sources is not promising. Happily our Lutheran people at home have already given for this work.

PAUL P. ANSPACH.

WITH HEALING

By Gertrude Shisler Dupper, Canton, Ohio

WHAT MYSTIC power in the bluebird's wing
To make my heart stand still, then lift and sing?
With that brief glimpse of heaven's blue fears cease—
I know new peace.

"With Healing in His Wings He shall arise."
Can He then send a bluebird from the skies
To bring a healing to this heart of mine?
Who can divine?

For who has known God's mind? and who shall doubt
These age-old words—"His ways past finding out"?
"Of Him, through Him, to Him is everything"—
Beneath His Wing.

NOTES ON THE COLLECT

By Paul Zeller Strodach

The Sixteenth Sunday after Trinity

LORD, we pray Thee, that Thy grace may always go before and follow after us, and make us continually to be given to all good works; through . . .

AN INTIMATE Little Prayer, strictly for ourselves, that we may be both spiritually enriched and spiritually fruitful *always*. We are praying that God's Grace may so panoply and surround us, that we may *continually be intent upon good works*: the emphasis is upon three words, *intent*, meaning both resolved and devoted to; *continually*, that is without break or let-up; and *good works*, productivity of the Kingdom's sort!

Now *works* are an incontrovertible evidence of a state within oneself; *good works* can result only from a "good and honest heart"; from a real, living faith and fervent love for God and one's fellowmen. "By their fruits ye shall know them" is absolutely in point here; and if they be "thorns" or "thistles," the story of the plant,—you, or me,—is quite evident . . . "Even so every good tree bringeth forth good fruit." So the vital thing is the producing life within, which cannot live without showing its "fruits." Therefore our Prayer seeks that divine blessing in heart and mind and action which will inspire to righteousness and holiness of living,—to be *intent* upon it.

But this is to be a life, not a spasmodic effort from time to time; not the result of a moment's chance inspiration; not consequent upon a temporary driving of emotion; but *continuous*, without abatement, "a habit of life."

The earnest pray-er realizes how his zeal rises and wanes,—back of that how his faith at times seems to hesitate; how his love seems to cool; how he is affected by spiritual and non-spiritual circumstances; how apt temptation is to carry him away; how prone he is to laxity of thinking and resolution. Yes,—and this all in "holy Living!"

But the earnest and devout pray-er also confesses that his highest aspiration is "to live Christ"; "that Christ be magnified"; that his life be a constant praise and testimony of true faith and abiding trust.

Therefore he seeks the fullest inspiration, guidance, and protection to this end. He surrenders himself, his will, his heart, his thinking, his doing to God, and prays that *He* may take him, all of him in His charge. Hence the Little Prayer, *Lord, we pray Thee, that Thy grace may always go before and follow after us*. It echoes just this: "If we live in the Spirit, let us also walk in the Spirit." And take Today's Epistle (Eph. 3: 13-21), read particularly verses 16-19, and do not forget "the power that worketh in us"—That is what we are praying for!—and we name it *Grace*.

Grace!—what a glorious word; and what precious things it conveys. There is much "theology" about it, but two profoundly simple things are uppermost in it. "Ye know the grace of our Lord Jesus Christ"—one blessed writer says to us; and the so-called New Testament Benediction begins, "The Grace of the Lord Jesus Christ . . ." Here is embraced the conveyance of God's unspeakable goodness to us in the Gift He has given us in and through His Son. But to all who accept this Blessed Gift by faith in His Son there is given the Grace of the Holy Spirit. Thus "of his fulness have all we received, and grace for grace." One way or the other the Gift is divine . . . ALL GRACE! The influence to fellowship with Christ in all things; to take His yoke upon me and follow Him; to dedicate my life to living in Him,—all is fostered by the Grace of God's Spirit.

Now this Blessed Gift,—Influence,—we beseech; that *before us* He make the Way, guard and lead; that *behind us* He may close the Way!—protect and complete our doing,—in other words, build around us the sure power and blessed help of the ever-present, nourishing Spirit, that Life's adventure may be in Him daily and completed in Him finally.

"STREAMS OF LIVING WATER"

Pastor John I. Meck of Racine, Wis., Made a Promise of Jesus Real to 250 Luther Leaguers

NO MORE appropriate theme could have been chosen for the closing message of this meeting of the youth of the churches assembled in a Luther League Convention. The messages of the chaplain and stirring addresses of the speakers at the sessions had created a heart hunger and a spiritual thirst for the better things of the soul. In all these appeals we were brought into the presence of the Christ, the Saviour of the world. How appealing are His words as we find them in John 7: 37, 38. "Now on the last day of the feast, the great day of the festival, Jesus stood and cried aloud, If anyone is athirst, let him come to me and drink. He who believes in me—out of his body, as scripture says, streams of living water will flow."

It was the Feast of the Tabernacles. The festival lasted seven days, but on the eighth day this significant statement came from the lips of Jesus. He had been an attendant at the Feast. He had watched the priests in their stately procession carry water in a golden pitcher from the pool of Siloam and bring it into the temple and pour it out on the ground. The ceremony was to remind the worshipers of the water which their fathers had drunk from the rock in the wilderness. But this ceremony was not observed on the last day, for this day commemorated the entrance of the children into the land of many springs. The very fact that no water was brought on the eighth day gave Jesus His supreme opportunity to call attention to Himself. In Jesus the spiritual thirst of the worshipers would be satisfied. "He who believes in me, out of his body, as Scripture says, streams of living water will flow. He who will drink first from Christ will have within him a perennial source of life." Drinking from the Source of Life will in turn bring power to transmit that life-giving stream to others. May each one of us thirst for that Living Water.

If any man thirst! How intense is that figure! There is nothing more intolerable than thirst. All parts of the body cry out for water. If we have accepted the challenge of Christ to come unto Him; if we have spent these days in happy fellowship with Him and our fellow-workers; if there has been a deepening of our understanding of the Great Commission "To go and tell," then are we ready to receive the gift of Christ, the water of Eternal Life.

Jesus the Fountain of Life

Years ago Bernard of Clairvaux sang:

"Jesus, thou Joy of loving hearts!
Thou Fount of life! thou Light of men!
From the blest bliss that earth imparts,
We turn unfilled to Thee again."

Jesus is our Saviour, the Fountain of Life. He announced His purpose when He came to give us Life and have us enjoy the more abundant life. That was His supreme mission. Some think of Him only in terms of material blessings and would have Him solve our economic and social problems. They would level Jesus down to the place of being a mediator between capital and labor and seek to find in His sayings some support of the various economic theories of the day. Certainly it is true that things are out of adjustment. With hosts hungry, our harvests will be the greatest that we have yet

enjoyed. Financially the richest nation in the world, still we have no satisfactory way to distribute that wealth. Some people starve while others squander their money in luxuries. Bribery, dishonesty, gang warfare are familiar subjects to us. Morally we are bankrupt: witness the immorality in high places and low. In our mad rush for things, we have forgotten the higher values of life. It is not necessary to stress these facts. The ugly monster of sin everywhere raises its head. The gaze of confidence has been withdrawn from the only One Who can save human society. Nothing has happened in the modern world to invalidate a single claim made by Him. He stands forth today necessary, unique, adequate—the Fountain of all Life. From Him flow the streams of living water from the throne of God. As followers we are summoned to go forth and be world changers.

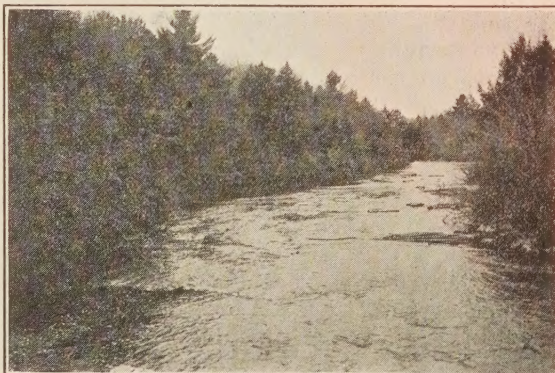
History gives abundant proof of the transforming power of Christ's religion. When Christianity came into this world, the forces of evil were arrayed against it. The world loved darkness rather than light. The opposition to Jesus depicted in this chapter of John in the critical examination of His mission and His merits is but an indication of the world throughout history. But the early disciples received their strength as they met persecution. They went to that fountain of Life and they became streams of living water.

Mountain Streams

In my journey to the Pacific Coast this summer our train traveled along a mountain stream, clear as crystal. That stream had its origin in the glaciers of the Rocky Mountains. Small at first, it widened and deepened as the train sped westward. Here and there the water was used to irrigate the land; still further on the genius of man had built large dams and now there will be huge turbines generating power to do the work of man. Here was an example of the blessings of the Creator—the life-giving stream to purify, to give power. No stagnant water here—no polluted water, but water that came from a source that was pure and holy and high. This water was God-given, and the streams were for refreshing and for blessing. As these streams brought blessing, so the lives brought in contact with the Lord Jesus Christ would bring their blessing to mankind. The New Testament provides us with many such illustrations. Here was Nicodemus, a ruler of the Jews, a cultured man, coming to Jesus by night for a drink of that living water. And there is Matthew the publican, sitting at the receipt of custom, making money, gathering taxes, outwardly prosperous, inwardly weary and thirsty. "Come, Matthew, follow me." He became a fisher of men. Jesus was the Spring of Satisfaction, the Source of all good. In the act of drinking, there comes the transformation. If any man thirst . . . out of Him shall flow streams of living water. The one thirsty has become a fountain. The lifeless has become a vitalizer. Out of the depressed and impotent go streams of sanctified power. The man who receives the waters of life overflows in gracious healing influences.

America's Greatest Need

Some say we need to return to prosperity. They would bring that about by creating a scarcity—by even engaging in war. This



emphasis on things brought on our last disaster. Jesus said, "Seek ye first the kingdom of God and all things shall be added." When men forget God, there is trouble. Some ask for a revival of religion, thinking that prosperity will result. If prosperity comes without religion, then many more will lose their souls. America and the world need God. It is either Christ or chaos. Without Him the world will perish.

A Personal Appeal

Of all the youth of the world, you of the Lutheran Church are the most privileged. You take no orders from a dictator. Your Church is not a department of the state. No hierarchy controls your thoughts or your actions. You have been redeemed by the precious blood of Christ. You have been washed by the Living Water. You have been made pure, and you have been sanctified by His grace. The nation in which you live, the world, bewildered and groping on its way, need the Christ which you know and worship. Young people with the power of God in their hearts will lead the world into relationship with the Eternal. Will you allow Christ so to transform your life that you will in turn be a living fountain of water? The world needs men and women of vision, with a deep sense of God, a sense of the ideal, with spiritual outlook for the Kingdom of God. To do a real service for our nation and the world we must show a mastery in the things of the spirit. "The fear of the Lord is the beginning of wisdom." There must be knowledge, consecration, conviction, faith—for without faith it is impossible to please God.

One wrote to the wife of the great Gladstone: "If twelve such people could hold together for one year, they could change the face of the world. Twelve men did hold together once and the face of the world was changed."

"If any man thirst, let him come unto me and drink. . . . He who believes, out of his body shall flow streams of living water."

YELLOW PERIL

A True Story by the Parsonage Lady

"CAN YOU come over?" It was five-year-old Nancy, standing on the steps of her aunt's house. "John Harnett, can you come over?"

John's wagon with his sister in it bumped over the curb. Yee-fah and Mei Oi followed them across the street.

Nancy met them at the sidewalk. "See my doll?" She held it up proudly. "It's my favorite doll."

"You be the leader with your doll," John proposed. The little procession went back and forth on the sidewalk in front of the house where Nancy was visiting.

"I know a game!" she announced suddenly. "I bet I know a game we play in Seattle and you don't know how to play it in Canada!"

The other children waited for her to demonstrate. Nancy put her doll down. "Like this." She began to skip on the walk. "You must have a ball. I really need a ball." She ran toward the house.

"Mei Oi, it's time for us to go home." The older Chiang girl led her small sister back across the street and through John's yard.

"Where did the little Japanese girls go?" Nancy asked when she came out again.

"Chinese," John said, putting his knee in the wagon. "They're Chinese."

Nancy resumed her game but soon tired of it, and they went to play in John's yard.

It was supper time when a woman came to the Harnetts' back

door. "I'm Nancy's mother. Have you seen her doll, her doll with the pink dress? Did she leave it in here?"

"I'm sorry," Mrs. Harnett said. "Nancy came to the door once while I was ironing. But I'm quite certain she did not have a doll. They played outside all afternoon."

"She's always losing things!" The other woman ran down the steps.

When the children came in to wash they said they had been helping to look for the doll all around the yard, but they knew it wouldn't be there because Nancy didn't bring it over.

Nancy's mother came again. "Did your children have the doll?"

"They say they never had it, and that Nancy didn't have it while they played here. I'm sorry." Mrs. Harnett went back to the supper table.

There were soft, quick footsteps in the kitchen and there stood the Chiang girls in the doorway. Little Mei Oi was sobbing, her dark eyes tearless, utterly miserable and frightened.

Yee-fah held the small girl's hand tightly in her own. "Nancy's mother says Mei Oi stole her pink doll!"

There was silence all around the table.

"John, exactly what did happen?" his mother demanded.

He explained how they had played. "Nancy showed us a game. She put the doll down on the driveway, by the walk. After that she didn't have it any more."

"She says Mei Oi stole it!" Yee-fah repeated desperately. Mei Oi tried to hide her face behind her sister's skirt.

Mrs. Harnett could not eat. She found Nancy's mother down the street, still looking. She repeated John's explanation of how they had played. "If she left the doll on the sidewalk anyone might have picked it up. There are many children in the next block. Lots of people could have gone by since—"

"I suppose so," the Seattle woman agreed. "Thank you for your trouble. It was a very good doll. I'll look up that way."

Mei Oi was still sobbing quietly, her pretty little face twisted in misery. There was no other sound in the dining room. Mrs. Harnett sat down before her cold plate. "The lady has decided," she said as calmly as she could, "that it was Nancy's fault for leaving the doll, and that someone who walked past picked it up."

Yee-fah hesitated for an instant as if she must first translate the words into Chinese. "Thank you!" she said simply and ran home with her sister.

Mrs. Harnett was relieved to have the matter settled, even though she knew little Mei Oi would not soon forget, nor could the older girl. But just at dusk she saw Nancy's mother and aunt go through the Chiang's gate. Their very backs seemed to say: "We can't let Japanese get away with a thing like that."

Angry and embarrassed and helpless, Mrs. Harnett watched. She wanted to run after them. The two women walked into the basement. "They can't do that! Just because they are Chinese!" But they could, and they did.

They were searching the house of a quiet, cultured, Christian minister.

In *Lutheran Woman's Work* for September one reads that local groups of mission-minded women were organized more

than one hundred years ago, 1837, after a few pastors' wives attended a meeting of the Hartwick Synod at Cobleskill, N. Y. The first synodical missionary society dates from 1875, when a meeting at Tip-ton, Ia., called by Rev. J. K. Bloom led to a permanent organization.

A CHRISTIAN IS

A MIND through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

—F. A. Noble.

WHO PAYS

Information on Sources of the Cost of Education Shows Students and Their Parents, the Churches, the Alumni, and Philanthropists Must Foot Bills

AFTER PRESENTING figures indicating the cost of tuition, board, room rent, fraternities, and totals for different types of colleges, as well as different sections of the country, as contained in the booklet by W. J. Greenleaf, of the Office of Education, Washington, D. C., and also facts showing the need of more and better buildings, and the gap between the increase in cost and the decrease in resources, *Business Manager F. L. Jackson, Davidson College*; in his paper read before the Regional Conference of the Church-related Colleges of the South, said:

"Facing an increased need for funds and the diminishing return on endowment, where do we turn for a solution to our problems? Naturally, to those persons and organizations who are partners in the enterprise—(1) the students and their parents, (2) our sustaining bodies, the churches, (3) the alumni, and (4) philanthropy.

What Students Pay

"Students now pay from 50 to 55 per cent of the operating expenses of our colleges, as a rule, about five to six per cent of the cost of the plant and endowment. It is neither impossible nor illogical to increase substantially tuition fees, provided scholarship funds can be made available as is usually possible to take care of the worthy and capable student of slender means. Colleges are not getting in the form of tuition and fees as large a portion of a student's total budget as they did twenty years ago. Dr. Trevor Arnett, formerly president of the General Education Board, and others have advocated for ten years or more an increase in tuition charges to a point where it would be possible for a student able to do so to pay something like the cost of his education. In practically every case where tuition has been increased there has followed an increase in attendance. I know of no other asset held in such regard. There is no royal road to an education, and as President Hopkins of Dartmouth has said, 'Education is a high privilege and not a divine right.' Someone has to pay the price. In our competition for students, possibly we have emphasized too much the cheapness of education at denominational colleges. It is frequently easier for the student of limited means to meet his financial passing grade than it is for him to meet his scholastic requirements. The requirement in one case should be just as rigidly enforced as in the other. It is probable that the problem of the cost of student education has given the college administrators more concern in recent years than it has given the student, his parents, his church, his alumni, his friends.

Support by Alumni and Churches

"Southern colleges have not been as successful in obtaining funds from their *alumni* as the New England colleges have, either in the form of annual contributions or in bequests. I am wondering if we have overlooked an uncultivated field; or again, have we stressed too much the cheapness of education at the expense of emphasis on quality and need for the product? Possibly the campaigns that we have had on almost continuously for the past twenty years have created the impression that colleges have received their share and that they have been properly underwritten or capitalized. Since our alumni are contributing to all sorts of charity, would not a concerted move on the part of all church-related colleges be helpful in getting our alumni to consider seriously and take gladly a share in the financial operations of the institutions that have given them an education at half its cost?

"Do our *churches*, our *sustaining bodies*, realize the financial problems that face the church colleges and the

full import of them? Has the church been kept informed about the work of the college and her problems? Do they get financial reports properly interpreted? Most churches have co-operated in campaigns to put their church colleges on their feet, but there has been little said or done in recent years on the part of the churches to promote their colleges or to meet their growing needs. It is my observation that the cause of Christian education has had less emphasis in recent years than any other part of our organized church work. I did not think it worth while to undertake to assemble information showing what per cent of the church-related college budget comes from annual contributions from the churches. The institution I have the privilege of serving gets approximately one per cent of its budget from the churches—enough to run the college three days in the year. There are undoubtedly menacing implications in such scanty support from the sustaining bodies. Possibly there is a lesson in the closing of so many of the church-maintained high schools of a decade or two ago which succumbed to the competition of the tax-supported city and county high schools.

Gifts from Individuals

"What part can we expect from *philanthropy* in supporting our church-related colleges? Just now the outlook is not very promising. The large foundations are no longer interested in general endowment. They are appropriating funds for specialized work. Other large givers are following their example. Wealthy individuals are being taxed to carry on benevolences which formerly were voluntarily supported. Increased taxes and fear of the future have had a paralyzing influence on large donations. The Golden Rule Foundation, in its December 1937 report, as quoted in the *Atlantic Monthly*, has pointed out that the American public has decreased its gifts for the support of churches since 1932 by 30 per cent; for general benevolences by 29 per cent; for community chests by 24 per cent; for colleges by 18 per cent. Simultaneously, expenditures for jewelry, automobiles, whiskey, radios, etc., have increased from 25 per cent to 317 per cent.

"While these things discourage us, we are not without hope. It has been estimated that more than 80 per cent of all wealth is in the hands of church people, and it is interesting to note that the Golden Rule Foundation points out that less than one-third of the total of the \$1,150,000,000 contributed to religion and philanthropy in 1935 was donated by those not having enough income to make an income tax return. Robert R. Doane, in his book, "The Measurement of American Wealth," as quoted by A. C. Marts in the *American Scholar*, reports that only 13½ per cent of all money given to cultural, social, religious, and educational causes, except gifts to private colleges, came from persons with an income of \$25,000 or over, and that 68 per cent of the entire budget of these institutions came from persons with an income of \$3,000 or less. It has been pointed out that since the New Deal policy undertakes to distribute wealth, after all possibly the goose that lays the golden egg has not been short.

"Are we convincing philanthropy that we are meeting a vital need that cannot be or is not otherwise being met? If so, are there not enough people interested in educational programs constructively Christian properly to maintain and support institutions that can maintain high educational standards in a distinctively Christian atmosphere? William Allen White, one of the most distinguished editors and philosophers in America, has recently said, 'If Christianity is to survive, it must survive in the environment made by Christian leaders. It cannot survive in the atmosphere that is thickening with modern paganism. Out of paganism comes the crass ideals of the tyrants who are ruling Europe in Rome, in Moscow, in Berlin. And don't think that America is free of that atmosphere. We are still the land of liberty, but unless the free are brave, they will no longer be free.

Unless those who believe in Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished.' Along the same line I quote from the *Manufacturers' Record*: 'For many years the *Manufacturers' Record* has insisted that denominational schools are an absolute necessity to the broad welfare of the nation, and that it was incumbent upon every denomination to maintain a strong educational system, in order to secure a diversity of thought and work in the educational activities of the nation, which could not possibly be brought about if the entire educational work of the country became absorbed in the state-owned or public schools.' Was there ever a greater need for men and women of the type the church-related colleges are supposed to turn out, trained soundly, not only in religion, but in economics, political science, sociology, and in all life's relationships. The arts and science college is, and has been, the foundation of all higher education, and the denominational colleges—pioneers in the field—have always given direction and moral flavor to all education.

Reasonable Conclusions

"First—The future of the small college lies not only in the hands of the great philanthropies, but even in the keeping of the great masses of Christian people, and it will survive only as these masses understand its function and appreciate its work.

"Second—Regardless of our present superficial differences in status, we are largely interdependent. That is, any good which comes to our colleges in financial donation or favorable publicity will work to the advantage of the whole group.

"Third—The matter of college finances is so broad that it concerns not merely the presidents and the treasurers, but the whole body academic.

"These conclusions call for some practical suggestions which I shall venture to make. I suggest some united thinking and concerted action in attempting to resell the church college to its constituency, the Christian people of America. This can be done by articles in our church papers and by messages from our pulpits, by addresses before civic clubs, by timely features in the secular press. Further, we must re-define and re-proclaim the high mission of the church-related college in such a way that our people shall not be permitted to sit by in ignorance and indifference while education slips from the world-serving of Almighty God into the time-serving hand of the almighty state. Finally, I cannot but believe that knowledge of our service will certainly be followed by zeal for our sustenance, and we can with confidence seek anew a more liberal support from the living and larger bequests from the dying."

—Board of Education Bulletin.

CONVENTION PROCEEDINGS

(Continued from page 2)

Baltimore Hotel. On October 5 the delegates gather for worship to receive the Holy Communion. The sermon at this service is preached by President Knubel. Thursday evening is given to the laymen, who have arranged for a banquet in the hotel and for addresses on affairs of the Church for which the laymen in a special form have assumed responsibility. On Friday evening the Board of American Missions has the right of way and invites the delegates to an anniversary pageant, "God in the Midst of Her." Saturday afternoon has been taken over by the Baltimore Committee on Arrangements for the convention to provide characteristically generous Baltimorean hospitality. They will be the hosts for an excursion on Chesapeake Bay for such members of the convention as desire to make that trip. Other delegates and visitors, if they prefer, will find arrangements convenient for a visit to Annapolis to the Naval Academy or to Mount

Vernon, the home of President Washington. Saturday night, October 8, is in charge of the convention's Committee on Church Music, and the program arranged for will consist of musical offerings by five Lutheran college choirs. This should be a great treat to music lovers of Baltimore and of the convention's attendants. For Sunday's church services the Baltimore pastors have arranged for the visiting ministers to preach in their pulpits. In the afternoon a great Lutheran rally will take place at the Luther monument. Addresses will be delivered by Pastor Carl Heminghaus (American Lutheran Church), president of the Lutheran Ministerial Association, and by Dr. Paul Scherer. Monday evening, October 10, will be made notable by a celebration of the fiftieth anniversary of the Common Service, which will take place in Convention Hall. Tuesday evening is likely to be used by the convention for the consideration of unfinished business. It sometimes occurs that the schedule of items requiring consideration can be completed by using Tuesday night, and the convention is thus permitted to adjourn earlier than otherwise would be possible. We very much doubt whether it will be possible to omit Wednesday this year; much of the business to be transacted is of a character that will invite debate.

The length and comprehensiveness of the program and the number of the delegates have been indicated. THE LUTHERAN closes this story of the coming gathering with a brief outline of the people in whose church interests the convention assembles. They reside in six provinces in Canada, in the District of Columbia and in forty states of the Union. They number a million and a half baptized and one million and a quarter confirmed members. 3,758 pastors are enrolled as clerical members. The number of parishes is 2,756 and of congregations 3,990. These figures are for the United States and Canada. Abroad are 1,970 congregations with a baptized membership of nearly one million souls. The congregations constituted thirty-four distinct synods until August 1, 1938, when four Pennsylvania synods merged to form the Central Pennsylvania Synod.

THE GOSPELS AND THE EPISTLES

By John D. M. Brown, Litt.D., Muhlenberg College

REMOTE in far antiquity they seem
To live who wrote the Gospel history
In Greek, recorded then from memory
Inspired words that made the reader dream
Great dreams, and gave the pagan world a gleam
Of cities built on love not tyranny
Within a kingdom destined soon to be
More permanent than Cæsar's realm. We deem
Them worthy of eternal praise, the four
Evangelists who in that distant age
Immortalized in language men can read
The earthly record of the Christ Who bore
Our image in the flesh, and on each page
Preserved some sacred words or precious deed.

OF OLD these letters to the churches brought
Courage to all the faithful and the saints,
New strength to souls who heard the harsh complaints
Of pagan friends against the Christ Who taught
The Way of righteousness. These writers sought
True Christian liberty without restraints
Of law; their great epistle still acquaints
The world with faith in words and conduct wrought.
Eternal life in God's own Son, the Light
Of life, eternal faith in Christ Who died
Upon the cross, for sins and sinners slain,
Eternal hope of homes beyond our sight,
Eternal love forever as our guide:
These are their gospel of eternal gain.

FROM OTHER JOURNALS

THE LUTHERAN Assembles Excerpts from Its Exchanges on Items of General Significance

The Christian Advocate for September 22 points to the damage done to the minds of children by much of the current "cheap news-stand literature." From *Time* is quoted the assertion that about 125 such accumulations of trash appear monthly. The *Advocate's* writer comments:

"We who are interested in this generation's children should familiarize ourselves with the character and content of these magazines which today parade in gaudy covers at almost every street corner and entice our youth to read. Most of this news-stand stuff makes no pretense at literary style; but with cheap melodrama and shoddy sophistication, they take the easiest way to quick sales by pandering to the baser interests and emotions.

"And these magazines are sold so cheaply that anyone can buy them. Obviously the subscription prices do not pay for the services of editors, authors, and artists, to say nothing of cost of manufacture and distribution. Turn their pages; count the elaborate liquor and tobacco advertisements, and realize that here are cunning and wealthy commercial interests who know that these news-stand magazines are going by the millions into the hands of impressionable young people. Would that we were as realistic as they in building a desire for our product into the consciousness of growing youth."

When abuse of the liquor laws again becomes so bold and harmful as to produce a stern reaction against the manufacture and sale of alcoholic beverages (a time that is not far in the future), journals will be held accountable for the prostitution of their pages by liquor advertising.

ITALY'S RACE ISSUE

THE RECENT proclamations of Mussolini pointing to Anti-Semitism in Italy and the objections to the policy which Pope Pius XI is reported to have issued created a situation interesting to Protestant editors and evidently also to the Roman Catholic press in the United States. *America*, Jesuit organ, under date of September 10, commented:

"The Holy Father Pius XI's open declaration, to the misrepresentations of the Fascist press, that no one can be a good Italian who is not a good Christian and thereby opposed to the false, exaggerated theories of racism and nationalism, might well be pondered and harkened to outside Italy. Christianity, and hence Catholicism, is not a state religion, hampered by the limitations of such in its Divine mission of helping man's steps towards heaven. While it is, therefore, supra-national, it is yet no shadowy abstraction, but an organized body, a perfect society, dependent in its organic being on no human society for the existence of its rights and the exercise of its functions. Because it is the only Christian society that makes such claims, of necessity it encounters the opposition of tyrants, demagogues and dictators in every age, and especially today. Because the end and nature of the Church's life is predicated on political and social considerations by her enemies, her actions are grossly misrepresented, and every move of her supreme earthly ruler, the Pope, that touches national questions, is seriously misjudged. But the Church's enemies are confounded out of their own mouths by the politically unpredictable moves of the Holy Father. And so, despite the Fascist press' continual assertion that racism is a political issue outside the province or censure of the Church, the Pope, on every occasion offered, condemns exaggerated nationalism as a withering curse and its offspring, racism, as unchristian."

COMMUNISM AND CHRISTIANITY

WHEN THE Dies Committee of Congress put the American League for Peace and Democracy "on the spot" an Episcopal clergyman, William B. Spofford, was involved: he is vice-president of the League. *The Living Church*, a weekly of the Episcopal communion, devotes an editorial in its September 21 issue to the situation and therein makes some pertinent comments on Communism. After denying indulgence in

"red baiting" and distinguishing the cult from the "liberalism" of notable Americans (among those mentioned is Mrs. Roosevelt) the editorial states:

"But Communism is not synonymous with independent thinking. Indeed, it is quite the contrary. There is no more rigid and dogmatic religion in the world than Communism. It has its bible, it has its creed, and it has its prophets. It has, moreover, its own code of ethics and morals. In all of these things it parallels Christianity and other world religions—therefore we class it as a religion rather than as a political party or philosophy.

"But the basic doctrines of Communism are not only different from those of Christianity; they are perversions of it. Christianity is based upon the fatherhood of God and the brotherhood of man. Communism seeks to achieve a 'classless society,' in which all men are brothers, but from which God and all belief in the supernatural are eliminated. This society (as envisaged) has many pleasant characteristics; but the very backbone of Communist doctrine is that it is to be attained by 'liquidation' of all other classes under a dictatorship in the interests of the proletariat, guided by one group and that group alone—the Communist party. When supernatural religion is eliminated, any sort of act regarded by Christians as intrinsically evil may be justified because it is done for a (supposedly) worthwhile end. Thus, in contrast to the Christian moral code based on truth, justice, and respect for individual personality, the Communist moral code justifies hate and force, with the use of deceit and terror as recognized methods of procedure. 'Modern Communism,' observes Dr. Emil Lederer, 'regards revolution as necessary and a period of the dictatorship of the proletariat based on open terror as the only means of creating the Socialist economic and social system.'"

A PRESBYTERIAN VIEW

IN THE September 15 issue of *The Presbyterian Tribune*, the editor takes a left-hand gesture toward Communism and Catholicism which is probably more clever than correct. We incline toward interpreting the constant hammering at the "red peril" that is found in Roman Catholic journals as strategy. Its implication is that the Roman Catholics alone recognize the menace and are able to save the world for religion. We quote the *Tribune's* editorial in part as follows:

"The communists have reason to feel highly elated in having scared the Roman hierarchy into such a state of mind that its members spend a major part of their energy warning the faithful against their nefarious intrigues and diabolical astuteness. The singular feature of this fantastic phenomenon is the lack of faith which these frightened folk seem to have in American institutions. They are obsessed with the conviction that some agitator will make a speech which will undermine the foundations of our civilization and topple its superstructure over in ruin.

"Fortunately the people who make up the solid framework of our life have emerged from the witch-hunting stage in social evolution. They have sufficient common sense to guard them against the virulent contagion of mass hysteria. They realize that in the end it helps rather than hinders any cause, whether it is subversive or legitimate, to deny its exponents the right to state their case. Sooner or later such a policy reacts like a boomerang upon those who adopt it. This principle was clearly recognized and forcibly stated by Mr. Herbert Bayard Swope in his recent address to the Veterans of Foreign Wars at Columbus. Recognizing that unless all are free none is free, Mr. Swope made a plea for 'free speech for capital, free speech for labor, free speech for Democrats, free speech for Republicans, free speech for Socialists yes, and free speech for communists.'"

APROPOS OF CHURCH-RELATED COLLEGES

The Messenger, journal of the Evangelical and Reformed Church, in its issue of September touches rather frankly on a delicate subject, that is, upon the degree of Christianity which is found in a church-conducted college. After citing

the sad fate of two young men who went in as believers and came out as infidels, but cautioning the reader against drawing conclusions from single instances, the editor wrote:

"To surrender one's children to unbelieving teachers, whose unbelief is not merely negative but in fact 'a pagan, anti-God religion,' is dangerous business, and is *never quite so perilous as when such teachers wear the cloak of a church-supported college*. What business have such men and women in an institution which professes to be Christian? Are we not altogether within bounds in saying that they are merely wolves in sheep's clothing, and have in very truth 'stolen the livery of heaven to serve the devil in'?"

The editor continues with a quotation from Dr. A. H. Strong:

"A Christian college is an institution established and endowed by Christian people—people who believe in Christ as God and Saviour—to promote the Kingdom of Christ by training young people's highest powers, intellectual, social, and religious, for the service of Christ in the Church or in the State. That only is a Christian college in which Christianity is the formative principle of the whole organization, method and life. That only is a Christian college which aims by a truly liberal and Christian culture to bring young people to Christ, to teach them of Christ, and to train them for Christ."

He concludes with the following specifications for a church-related school:

"1. All instructors in a Christian college should be actively Christian men and women. 2. Actual Christian instruction should be given to all students. 3. All instructions and discipline should be pervaded by the truly Christian spirit. 4. The basic aim of the college should be to make its students good citizens of the nation and useful servants of Christ."

DRUGS OF THE BIBLE

By Harlen H. Holden

POMEGRANATES

I HAVE never envied Moses his job of leading the Israelites out of bondage into freedom, for they were always so dissatisfied, so fearful of the future, and constantly threatening to turn back before the goal was reached. In Numbers 20: 5 they asked, "Wherefore have ye made us come out of Egypt, to bring us unto this evil place? It is no place to seed, either figs, vines, or pomegranate; neither is there any water to drink." Thus we see that pomegranates along with figs and grapes were among their most prized fruits, and they were willing to return to Egypt and bondage rather than be without them.

When the spies that Moses sent out from the Valley of Shittim to see what the Holy Land was like returned, they brought with them, among many fruits, the prized pomegranate. The murmurings then ceased and everyone pushed eagerly forward in the conquest of Palestine.

This fruit is mentioned frequently in the Old Testament and was often the subject of their art work. As a design it was worked into the embroidery on the robes of the priest and sculptured into the capitals atop the pillars of the temple. In Exodus 29: 31-35 we are told, "Thou shalt make a robe of the ephod all of blue. It shall have a binding of woven work around the neck and beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet." And again in I Kings 7: 18 we read, "He made the pillars with two rows, one upon the other, to cover the capitals that were atop, with pomegranates and set them up in the porch of the temple."

The pomegranate tree grows everywhere in the Holy Land and attains a height between ten and fifteen feet. The tree has beautiful scarlet blossoms of five to seven petals and numerous stamens. Its fruit is yellow or brown with a blush of red, and although shaped somewhat like an apple

it has a hard rind that contains numerous seeds in a red, juicy pulp. There are two varieties, the sweet and the acid. The beautifully striped pink and crystal grains are shelled out and brought to the table on plates; the acid sort are served with sugar.

The pomegranate is mentioned in the Koran, sacred book of the Mohammedans, as one of the trees of Paradise, and is alluded to in many Arabian stories. Although they are not familiar sights with us, they are still extensively cultivated and as highly prized now as in ancient times, for the rind of the fruit and the bark of the tree yield two principal chemicals or drugs, namely, tannin, and gallic acid. So important are these chemicals that pomegranates are cultivated wherever the climate is favorable. They are to be found in Southwestern Asia, Southern Europe, Japan and China, as well as Florida and subtropic countries. As a medicine it is sometimes used to expel tapeworm, and frequently used as an astringent to stop bleeding.

OLIVE OIL

THE OLIVE was considered the king of the trees. It is expressed rather fancifully in the ninth chapter of Judges (v. 8), "The trees went forth to anoint a king over them; and they said unto the olive tree, Reign thou over us." Indeed he was king, for his fruit was both meat and drink to the Hebrews as well as their most important healing agent.

"All over Palestine there are olives," says Beverly Nicholas* in his recent book, "but they are not nearly so plentiful as they were before the war because the Turks destroyed immense quantities of them, hacking them down for fuel. Even on the Mount of Olives itself there are very few trees left. It is only in the remote valleys that one encounters groves of them, with the wind turning their leaves to silver. How many memories they evoke! It was the leaf of an olive, in the mouth of a dove, that told Noah that 'the waters were abated from off the earth.' And in the service of the tabernacle there was 'oil for the light, for anointing, and for sweet incense.' And in the most exquisite of all Psalms (The Lord is my shepherd), there is the phrase 'thou anointest my head with oil.' It is still used for lighting throughout Palestine, and one of the many pictures I still carry in my head is that of the tiny shrines beneath dim arches, sheltering their ikons which are lit by a wick dipped in the oil of this most gracious tree."

Indeed it is a beautiful tree with its gnarled and often hollow trunk, its straggling branches. It loves rich soil, and the ground in which it grows must be ploughed two or three times a year and enriched with fertilizers. The blossoms form small white clusters, and when their function is over they fall in showers to the ground and their place is taken by small oblong fruits, at first green, but becoming almost black when ripe. From these come the rich nutritious oil. The fruit is gathered just before it ripens. Fruit that has fallen to the ground cannot be used as bruised fruit produces an oil that quickly turns rancid. They must be hand-picked, pits removed, and the oil pressed out. Olive oil taints very easily so care must be exercised in its manufacture.

November is harvest month and, after picking, the olives are carried home in baskets on the backs of donkeys. They constitute a notable portion of their daily diet; pickled in brine or preserved in their own oil and eaten with bread.

When the Good Samaritan found the wounded man on the road to Jericho it was olive oil that he poured on his wounds. It has always been a favorite unguent, and today we add a little camphor to make a very popular liniment known as camphorated oil. Olive oil is frequently taken internally as a laxative. It is administered in large doses to hasten the discharge of gall stones or as an antidote for acid poisoning. It is also the base of many fine soaps.

* "No Place Like Home," Beverly Nicholas. Doubleday, Doran & Company. 1936.

THE FLYING PADRE

By BLANCHE GERTRUDE ROBBINS

How HAD he come to let himself in for this mess? Why hadn't he stuck by his determination to keep his feet planted firmly on the ground? Pilot Withers wasn't saying a word, but Philip Kendall sensed the danger.

They were all of 5,000 feet up in the air and the fog was so dense that there was not a break anywhere in the mass of white under the plane. Philip Kendall reasoned with himself, charging himself with recklessness and foolhardiness. It wasn't that he was so scared—although he had always harbored a curious fear of flying—but he didn't relish being lost for days on end without a supply of food; or perhaps crashing and coming-to all knotted with pain and fractures.

"I'm going to take a long chance—I'm going to dive into the fog," announced Pilot Withers grimly.

Philip Kendall held his breath. He didn't relish taking chances, but he supposed the pilot of *The Dawn* knew his business. Would he ever again see the little portable schoolhouse at Paddy's Mines, where he had been holding Sunday services all summer and fall? Would he ever be back at college, cramming for exams, holding pow-wows with Tupper and McGowan and his other classmates who had been out for the season on a Home Mission field?

Perhaps it had been a premonition—this haunting fear of flying that had persisted with him. He wondered how often he had declined invitations to fly. Then last week there had been brought to his notice a little mining camp reached only by plane service, where no religious meetings had ever been held since the prospectors had first made a survey.

"I'm going in with a load of supplies that are supposed to last them the winter—suppose you bundle up some Bibles and a few tracts and come along on the trip, Pilot Withers had suggested to Philip Kendall, who had expressed concern for the mining settlement.

"Oh, I'm no flier," Philip Kendall had protested, laughingly. "Besides I've got my work cut out to do as much as possible here before I leave for college. There should be a regular ordained pastor at work in this community—"

"And a church and a Sunday school and all the trimmings," the pilot had added. "They've got the money to put up buildings and hire a minister, but try and get them."

Philip Kendall had not answered the pilot. He knew the difficulty of stirring the hearts of the people of Paddy's Mines to provide for religious services the year round. He had tried and he had failed utterly. The little portable schoolhouse which had served for services during the summer was evidently quite sufficient. The men and women of Paddy's Mines didn't see any need of a resident minister.

"And there isn't any reason why the community church shouldn't be self-supporting," Philip Kendall had told himself watching the little northern steamer unload its wealth of supplies and even luxuries for the residents of the Paddy Mines district.

For two summers he had lived among the miners and their families, intent upon the establishment of a church where meetings could be held regularly the entire year. In a very short time he would be returning to college and, as far as he could see, there was no possibility of building a meeting house at Paddy's Mines.

But maybe he wouldn't be going back to college. The plane was diving down through the blanket of fog. A bump sent a creepy sensation up Philip's spine. Then suddenly he glimpsed water. The plane swooped down with the grace of a winged bird on the tiny lake.

"Thank goodness that wasn't a muskeg we landed in or we'd be stuck for sure," laughed the pilot, and the unsteady note in his voice betrayed his relief.

"Any idea where we are?" asked Philip curiously.

"I'm afraid we're like the babes lost in the woods—that's the thickest fog I ever moseyed through and it had me floored for awhile," admitted the pilot. "Just for the moment we can be thankful there's a friendly, even though rather desolate, shore beckoning to us and inviting us to spend the night under the firs. We'll go ashore in the boat and make camp—"

"Sounds like an adventure," offered Philip, helping the pilot pack a supply of provisions in the little boat.

An hour later with the fog banks lifting, Pilot Withers took stock, and he took his passenger into council. "Sorry, old chap, I got you into this scrape, but I'd better be frank. We're what you might call lost," admitted Pilot Withers. "You see, I planned on being at Pod River before dark and refueling. The fog busted my plans. We're short of gasoline and so we can't go air exploring—"

"You mean we've got to stay camped out here till we're picked up," suggested Philip Kendall, trying to make it easier for the pilot.

"That's the idea," agreed the pilot. "It wouldn't be so bad if we knew just when we are going to be picked up or if the grub bag was hefty."

"Supplies running short?" demanded Philip shortly.

"We'll have to go sparingly on provisions. You see, they won't start a search party on our trail for some hours, knowing very well that the heavy gales and fog would naturally keep us behind in our schedule—" Pilot Withers didn't finish his explanation, but started sorting supplies and counting the tins of milk he had brought ashore.

"I suppose we could rig up some sort of signals to attract planes if they come flying in this neighborhood," spoke up Philip.

"Yes, we have a little oil and we could manage a torch, but it would be better to have it in readiness when we hear a plane. Wouldn't do any harm to have some poles chopped ready for a torch."

Philip caught up the axe and started into the bush, glad of a job to keep him occupied. The dusk was bitterly chill, and he knew that it would be necessary for the two lost fliers to take turns keeping the fire on the shore going throughout the night. He would chop a liberal supply of wood for the campfire.

* * * * *

Philip never remembered a night so long. During the hours allotted to him for sleep he dozed only fitfully, alarmed by the predicament in which he found himself. He wondered if anyone was worried yet because of their delay.

Dawn came and the day passed much as the night had slipped away. The second night was even more difficult for sleeping, for both the pilot and passenger were acutely conscious of hunger. The cold was even more piercing. Watching by the campfire and replenishing it frequently, Philip Kendall was reminded of another chilly night when he had watched by the bedside of ten-year-old Peter Cann, the miner's son stricken with infantile paralysis. Stupefied with fright, the parents had been useless. It had fallen to the lot of the student minister to care for Peter until arrangements could be made to send him out to a hospital.

And that other night when he had stayed with the Pater-sons, with Dan fighting bloodpoisoning in his foot. He liked mixing with the people of Paddy's Mines in this intimate fashion in their humble homes. He sensed a genuine affection for the people who filled the little portable schoolhouse Sundays and for those who never yet had come to hear him preach. They were a kindly people and had accepted him

graciously. Maybe he had been a little impatient with them because they had been so slow in falling for his suggestions that a meeting house be built in the community and a year-round minister be provided.

There was little intercourse between the pilot and his passenger the third day of waiting. Not once had there been the sound of an airplane motor droning in the sky. The torch stood ready for lighting when needed. Philip wondered if word that they had been lost had reached home or the college.

"I guess you'll keep your feet firmly on the ground hereafter," grumbled Pilot Withers, searching vainly in the slim canvas bag for a can of soup.

"I have only myself to blame for going on the flying trip," returned Philip, trying to muster a smile to comfort the worried pilot, then adding reflectively, "Somehow if anything is to happen to us I'm glad I took the opportunity to carry a Gospel message to that isolated mining camp."

It was near dusk the night of the fourth day of waiting on the shore of the little lake, that the hum of an air motor roused the drowsy Philip. The pilot chopping wood failed to hear the first murmur in the sky. Philip sprang to his feet, shrieking out his news, and caught up the improvised torch. He staggered as he moved toward the edge of the lake. It seemed ages since he had had a square meal. A moment later the pilot was beside him, scanning the skies. It was not imagination. A plane was surely winging its flight across the lake district.

"But, look, they're going on—they're not stopping—"

"Quick, we'll light the other torches—they didn't spot us—funny they weren't on the lookout for us," Pilot Withers cut in on the disappointed Philip.

On over their very heads soared the airplane. Up flared two more torches. Philip glimpsed the slowing down of the plane. Now it was turning back. Thank God, it was dropping in the direction of the lake. Help had come. The shore spun dizzily for a moment. He hoped the plane carried some food.

Philip and the pilot got into the little boat and rowed out to the visiting plane landing not far from their own stalled plane.

"Withers—Withers and Kendall—and the—the lost plane!" gasped the pilot, his eyes bulging with amazement.

"You weren't out searching for us?" questioned Pilot Withers with surprise.

"The search was given up two days ago," announced the stranger pilot. "You see we found the charred remains of a plane identical with yours up east of Pod River—that is we found the charred wreckage floating on a river—we thought that told the story of the tragedy plainly enough—"

"Poor beggar, wonder who the pilot was," broke in Pilot Withers, his cheeks as white as Philip Kendall's.

"Anyway, we're okay except hungry as bears and thoroughly refrigerated," spoke up the student preacher. "And if you can lend us some gasoline we'll be none the worse for our adventure."

* * * * *

The miners of Paddy's Mines were opening up their lunch boxes the moment that Withers' plane was first sighted by a schoolboy. As the plane landed on the lake opposite the village, scores of men and women and children came running to the shore.

"Looks like a sure-enough welcome," laughed Pilot Withers. "Nothing like getting lost to make a fellow a hero."

It fell to the lot of Philip Kendall to tell the story of their peril as the miners crowded around him on the shore. Then suddenly he caught a glimpse of a gaping hole in the partly frozen ground a little distance up shore in the center of the community. Several men were hard at the task of digging. Other men were carrying lumber and piling it near the gaping hole. "Hello; building started to boom?" he questioned curiously.

"Don't you know?" queried a miner, his eyes twinkling mysteriously. "That's the Paddy Mines' Church they've started. Oh, of course, being away from the place so long you hadn't heard—"

"Quit your foolin', Tom, and tell him it's a memorial for him," interrupted another miner impatiently.

"Memorial—but I—I am still living," gasped the mystified Philip.

"We're sure glad you are, but the last two days we've been mourning you as gone, and we thought as we should have something to remember you by," suggested the miner named Tom.

"All we could do was talk about the way Mr. Kendall had been so kind to us—sittin' up nights when there was sickness in the home and helpin' us through when there were accidents," spoke up a woman, her eyes dim with tears.

"When we got to thinking about a memorial of some kind, Tom's woman allowed there was nothing you'd like better than having that meeting house you talked so much about built right in the middle of the town—"

Philip Kendall sensed a choking sensation in his throat. He started forward and walked briskly to the site of the church, the crowd following.

"We ain't decided on the architecture or the stained glass windows yet," offered Tom. "Maybe it will be sort of plain, but I'd like you to know that we've enough money collected to pay the salary of a minister for a year after the meeting house is put up. We'll leave it to you to get an all-round-the-year preacher, though we'd be glad enough if you could see your way to stay—"

"I—I don't know what to say—I'm struck all in a heap—I'm all muddled inside," broke in Philip Kendall tremulously. "But I'm the happiest man alive. I wish I could stay, but I have to get back to college—some day I will come back to stay all the year round," he promised.

"I guess you're not sorry now you took the flying trip even if it ended in hard luck," commented Pilot Withers, making ready to take off for a flight to another mining community.

"Just suppose I hadn't gone on that trip—all this might not have happened," answered Philip Kendall. "And I've been thinking there really ought to be a chain of mining missions linked up with this meeting house as a center. We could make contact with them all by airplane," he added enthusiastically.

"Oh, I see, meet the future Flying Padre," exclaimed Pilot Withers.

"A title well worth winning—a title to battle for," muttered Philip, realizing that if he were to become a "Flying Padre," there was fear to be conquered. He still preferred his feet planted on the ground, but he was willing now to take risks in service.

END OF SUMMER

By John D. M. Brown, Litt.D., Muhlenberg College

Now APRIL's friendly birds on darting wing
Have vanished with the iris and the rose,
And narrow, leafy, woodland trails disclose
No trace of all the beauty of the spring;
But pastures, swamps, and misty meadows bring
The autumn's richer colors, indigos,
Maroons, and purples, as the summer goes,
And fruits on orchard trees are ripening.
Along the streams deep-blue the gentians shine,
Lobelia lifts up its scarlet head,
And hilltops now are crowned with goldenrod;
The year is all aflame in bush and vine,
And weeds wear coral, orange, blue and red,
Triumphant in the face of death and God.

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"TOO MUCH MACHINERY"

IN A recent issue of the *Christian Advocate* (Methodist weekly) a pastor reported his experiences with what we Lutherans should call lapsed members, but we less definitely title them "Losses Otherwise." The latter phrase is a masterpiece of evasion. We mean by it folk on a congregation's roll who are not dead nor transferred to some other church, nor dropped from the list by some formal process of examining their right to remain. So they are not counted among those on whom the church relies for real service.

What to do about people who are thus in a sort of neutral area becomes an acute problem. Experience has demonstrated that a considerable percentage of the group pass from neglect of the church to indifference to their membership and thence to loss of faith. A still greater catastrophe is the effect of such infidelity in parents upon their children: they neglect to bring them up in the nurture and admonition of the Lord. From such homes come a large portion of the pagans in the midst of our communities of Christians. The extent of the disaster when it reaches this second stage is beyond estimate.

What can be done about it? The writer in the *Christian Advocate* whose article suggested this editorial refers to the theory that pastoral visiting has been insufficient or of the sort that is ineffective. He gives it as his personal experience that while calling upon such folk may have some value, it does not stop the leakage known as "losses otherwise." "Give the members more attention," prescribed as the remedy for lapsing, fails to remove the evil. The pastor testifies:

"I have made a study of many cases where members have been placed on the inactive list, and I have found, almost without exception, that they became inactive because they were spectators only. They sat in the bleachers—pews in the churches. While the game (if I may use that figure of speech) was good, they were enthused; but when the game dragged they left and never returned. Putting nothing into the church, they soon lost their interest in it. . . . Members lose interest because they are not giving anything of themselves."

We suspect that the conclusions of this Methodist pastor will be considered about correct among us Lutherans. The question then arises as to responsibility for a member's loss of interest. Does the congregation enable him to give of himself?

From one point of view there is no lack. Every member is taught to bear witness to his faith by his presence at

services for worship and by his contributions of money. But are these enough? Pastors of outstanding ability in the sphere of administration encourage, in fact they urge, their members to join one of the organizations of the church and thus acquire a means of expressing "their faith by their works." It was said of Spurgeon, the great Baptist preacher of London, that when people were received into his congregation, he gave them an opportunity to choose among the numerous groups of workers in his congregation, but he insisted on each accession's connection with at least one of them. The example from successful pastors in the United Lutheran Church indicates that the congregational societies serve to "implement" the members: that is, give them an opportunity to give of themselves.

We fully realize that spirituality and spiritual living do not, in themselves, consist in visible and material exhibitions of accomplishment. On the other hand, as long as church members are just humans, the churches must make adjustments to their status. Fellowships in the faith are for the time being also in the flesh and on the earth. We are not always in agreement with those who assert that the church is over-organized. That can happen of course, but more frequently the trouble is lack of activity in the congregation's agencies of operation. They need revivals, not burials.

BRITAIN'S DAY OF PRAYER

AN EDITORIAL in the New York *Herald-Tribune* under date of September 18 reports that the Archbishop of Canterbury with the approval of King George VI set apart that Sunday as a day of prayer for peace. Something of the panic of the people as well as the previous futility of statesmanship and diplomacy are implied in the proclamation. The *Herald-Tribune* titles its editorial, "Diplomacy Plus Prayer," and begins it with the sentence, "In the present maelstrom of world misunderstanding which threatens the deepest foundations of civilization, there is great need of calm reflection in the minds of men. If thought and prayer may be effective, if spiritual and moral regeneration are vital in world affairs with nations shuddering on the threshold of a holocaust unprecedented since time began, the moment has arrived when even a Hitler should stop, look and listen and ask himself what is this all about?" The editorial continues with a reference to an appeal read at a meeting of the Oxford Group (Frank N. D. Buchman, leader) in Switzerland and with an excerpt from the appeal as follows:

"God's living spirit calls each nation, like each individual, to its highest destiny and beats down the barriers of fear and greed, of suspicion and hatred. This same spirit can transcend competing political systems, can reconcile order and freedom, can rekindle true patriotism, can unite all citizens in the service of the nation and all nations in the service of mankind. 'Thy will be done on earth' is not only a prayer for guidance but a call to action. For His will is our peace."

In making some observations about this call for prayer, which one takes for granted was acted upon in the churches of Great Britain on September 18, one does not question the entire sincerity of the Archbishop of Canterbury nor of the thoughtful men and women who realize that little regard for divine justice and respect for divine power has motivated the world since the armistice in 1918. The American journal might have omitted the reference to Mr. Hitler. The resort of Germany to extreme nationalism and to regimentation under his leadership is no more defiant of the will of our Creator than were the policies successively, and during fifteen years successfully, pursued by the victorious neighbors of Germany.

But one quality of God can be depended upon, and that is that divine favor is given those who humbly and sincerely seek to do His will. But they who thus invoke Him must be prepared to accept that response to their petitions which

(Concluded on page 17)

ACROSS THE DESK

THE LENGTH of sermons has been the source of a good many complaints by listeners, some of them probably deserved. The classic hint to clergymen to whom time is just a convenient accessory, is credited to a president of Yale University. He told a guest preacher inquiring how long his sermon should be, "Speak as long as you like. It is, I may say, our observation here that not many souls are saved after twenty minutes."

But Arthur P. Black is our authority for a more indirect but less polite rejoinder of a friend of a speaker who had exhausted first the attention and then the patience of an audience. The speaker explained, "I know I spoke too long. But I was not conscious of the passing of time. There was no clock running that I could see." His friend replied, "That is true, but there was a calendar in front of you."

Audience Intelligence

A speaker may say in explanation of his extended discourse that the subject required time for an adequate presentation of its meaning and application. That, of course, is frequently true. For example a talk by a visiting missionary would suffer seriously if a limit of fifteen or twenty minutes of time were set for the visitor's descriptions. But on the other hand the people who listen are subject to mental fatigue. The mental energy required to pay attention is bound to become exhausted after a half hour or so. If the speech is too prolonged, no amount of its importance in fact and regardless of how capable and mission-minded the speaker may be, his listeners, are at first fatigued in mind and then aggravated.

But when a preacher indulges in repetitions for the sake of literary elegance or in order to cover up lack of such preparation as insures directness and compactness of discourse, the listener has an A-1 right to complain. That definition of a specialist which originated in the medical profession: A specialist is a man who knows more and more about less and less, has its counterpart in the preacher who uses more and more repetitions to say less and less.

Lest we be misinterpreted, we indulge in a bit of brevity. The length of the sermon should be determined by the value of its contents and the capacity of the listener. And speaker number nine on the program should take due heed of that latter factor.

Promises to Pay

ON THE warrant of coincidence we venture into a realm for the interpretation of whose happenings we have no special training. The coincidence is the arrival of communications in print at our desk from two men whose business judgment rests on brains and experience. One of them advises attention to an editorial in *The Nation's Business* for September which Editor Merle Thorpe heads, "Sweet Land of Gimme." Our other esteemed correspondent incloses a bulletin from the Executive Manager of the National Association of Credit Men. Under the first heading, "Sweet Land of Gimme," Mr. Thorpe cites and attacks a theory which he claims is growing in extent and influence; namely, that the future's rewards for ideals of social betterment are inexhaustible and independent of work on the part of recipients. Mr. Thorpe points to current adventures in spending, not so much as forms of pump-priming but as a utopian program of social reconstruction whereby man's need and to a large degree his desires will be satisfied, whether an equivalent of industry and intelligence is or is not expended. The sentence of St. Paul, "If any will not work, neither shall he eat," is obscured and converted into "If any will not work, let them be taken care of by the government. Thus we interpret Mr. Thorpe.

The spokesman for the National Credit Association after reporting conditions in business and industry cited from California's recent political primaries a movement he deems dangerous. We quote a paragraph which is headed, "Thirty Every Thursday." The reference, of course, to an old age pension of that sum.

"Were it not so tragic, a Utopian credit scheme of such proportions as 'thirty dollars every Thursday' would be laughable. The tragedy lies in the false hopes such a plan develops and in the ultimate consequences of the philosophy implicit in the program. It has always seemed to me that these schemes, in addition to violating sound economics, actually challenge all religion worthy of the name in their expectation of the comforts of life without the necessity of earning these compensations. Certainly the present generation should not selfishly expect its children to bear the burden of supporting so many besides meeting the problems of their own lives.

"The debts we have accumulated, the economic problems we are leaving unsolved, the heritage of maladjustment which will be our children's, these constitute a sufficiently unfair burden without adding to it a legal obligation to support all or most of us in our later years. It is not blindness to human wants that develops such a statement. It is rather a realization that while we will within our ability be ready to meet the current needs of our less fortunate citizens, these obligations should not be strictly legal matters in accordance with set specifications and demands."

We could easily use such an idea of the state's resources to parallel an article which appeared in a religious journal in which considerable was said about the authority, the powers and the responsibilities of "the church." Ecclesiastical organization was assumed to have acquired by traditions, ceremonies and property an existence independent of those who are its members. As such it claims the right to issue commands, to set up standards, and to assume obligations. Such a shadow of the substance has been the ogre by which hierarchies and priest-craft have time and again dominated political, economic and domestic, in addition to spiritual life. What our political prophets assert we merely bring to the notice of our readers. But to an ecclesiastical theory which proposes that the Church is in any way independent of the people who are its membership, we are opposed.

BRITAIN'S DAY OF PRAYER

(Concluded from page 16)

His good and gracious will dictates. If injustice has been done, the divine program will require such changes in policy, such forms of restitution and such painful sacrifices as always characterize the application of justice in our confused and sinning world. It may be that one group that threatens the peace of the world may not be content with equity: they may demand revenge. For under the cutting and slashing of past injustices, they may have been temporarily led into rebellion against the God Whose nature their persecutors seemed to them to have exhibited. Human hatreds resemble in some respects a fire that has gotten beyond control so that it destroys without regard to value.

"Thy will be done on earth as it is in heaven" cannot be limited in its application solely to those with whose views and aims we differ, nor is the power of God available merely to avert one's defeat. Yet possession of the open mind that prays those words is possible, and certainly only with such a mind does escape from another world conflict seem possible. Is the proposition to permit the Sudeten section of Czechoslovakia's population to have a dictatorship rather than a republic a bit of "guidance"? or is it fear of defeat? Or is it one move in a long series of moves in the game of international relations?

THE HOME CIRCLE

By MRS. W. L. HUNTON

"BOW DOWN THINE EAR, O LORD,
HEAR ME. BE MERCIFUL UNTO
ME, O LORD, FOR I CRY UNTO
THEE DAILY."

*Only one day at a time, dear heart,
Only one day at a time;
One day's sorrows and cares and joys
To weave into soulful rhyme.
One day's journey along the way,
Toilsome and rough and drear,
Courage, dear heart! soon cometh the
night,
Then will come rest; don't fear.*

*Bright and cheery the sun may rise
Over the morrow's way,
Turning the rocks to nuggets of gold,
Chasing the shadows away.
Give thyself to its cheering power,
Gather its shining gold,
Store it away for a darker hour,
When sunny skies grow cold.*

*One day's burden thy hands may bear,
Nay, 'tis enough, dear heart!
Borrow not aught of tomorrow's care,
Cheerily bear thy part.
Strength shall be given thee, hour by
hour;
With movements slow or fast,
One by one they will glide away
Into the shadowy past. —Selected.*

JUST THE RIGHT WORD

THERE WAS a moment of tense excitement in the schoolroom of the Cedar Hill school, and then Mr. Mathews, the superintendent, explained that because of unavoidable delay the senior spelling team to represent Cedar Hill in the county tournament had just been selected; and then followed a hearty round of applause when the names of Myra and Ellen Gaines were read out as the winners of first place for their school.

"You haven't much time for preparation now," Mr. Mathews said, "but we all feel sure that you are going to do your best to bring honor to our school."

Then school was dismissed and the two sisters could hardly think for the excited group that chattered around them until at last they were in the quiet little country lane leading to their own home. There they stood still and looked at each other:

"Won't mother be pleased?" said Myra.

"And won't I be pleased if we can win for Cedar Hill? I would just like to see Betty and Jean if we do win for Cedar Hill." And Ellen might be pardoned for feeling so about her two cousins who had so often won prizes for their own school in the village of Millersburg. They did adopt a rather superior tone toward Cedar Hill. If any honors were won they would merely say, "That is pretty good for a country school." Naturally, with such a feeling, there were others besides Ellen who longed to see Cedar Hill come out the winner in this contest.

"But," said Myra thoughtfully, "you know mother says there are sometimes things more important than winning a contest, like doing your duty, being true to your ideals and winning the victory over your own temper and ill-feeling."

"And speaking of duty," laughed Ellen, "don't you think we might forget Aunt Hattie this afternoon?"

"No, I don't," said Myra promptly, "for it would hurt her if we did; she just looks forward from one Thursday to the next to having us come, and I don't think it would do not to go. We can hurry through, though. I'll clean the house and you can finish reading her book to her; and that way we'll get through early and maybe have a little time to study for tomorrow." So the two girls turned into the side road that led to the little house where old Mrs. Butler, Aunt Hattie to all of Cedar Hill community, lived alone. The two Gaines girls had volunteered to go every Thursday and clean house for her and read to her, and they had not missed a Thursday since school began. Of course, many times they had been tempted to miss going because of other pleasures planned for that day, but they had stuck to their promise. Someone in the neighborhood went every day to look after Aunt Hattie, because only in that way could she, old and crippled as she was, manage to live alone in the tiny home she loved so much. Myra and Ellen had been glad to give one afternoon each week, and had never been sorry of their promise. Everyone loved Aunt Hattie, and none more than Myra and Ellen; and it was because they could not bear for her to feel that helping her was a burden that they decided to say nothing to her of the spelling tournament to be held at Cedar Hill the next day.

"She is so keen and quick," said Myra, "that if we got to talking about it she would think right away that we should not have come by, but should have gone home to study."

But with all their good intentions, Ellen did let slip the fact that there was to be a county spelling tournament the next day, though not that she and Myra were the chosen team from their school.

"Well, honey, you will have to wait right now and let me tell you about the big spelling match I spelled in one time and won a fine new Unabridged Dictionary as the prize for being the last one standing when it was over." And with that the dear old lady was off with all of the details of that proud and happy occasion in her life. Both girls were through with the afternoon tasks and eager to get away and go home, but too polite to break into the story or show their impatience at the delay. So, really sharing her joy and triumph in the memory, they stayed until she was quite through with the telling and had thanked them both warmly for the loving care they gave her each week.

"Well," said Ellen when they were once more on the way home, "not much time to study, but we'll hurry." And they did

hurry home only to find that the younger children were at home alone.

"Mother had to go over to Mrs. Kelley's," twelve-year-old Rodney explained, "because Mrs. Kelley was awfully sick and Mr. Kelley came in a hurry for mother. Father went to Millersburg and hasn't come back yet, and say, Myra, I am just about starved."

"So are we," chorused the twins, Janie and Joe, "and we could hardly wait for you to come home to cook supper."

Ellen gave her sister a despairing glance and then the two changed from their school dresses into house dresses and set to work in earnest to get the evening work done up. Ellen helped Rodney with the milking, and Myra impressed the twins into service and set herself to get an appetizing supper ready for the family by the time they should all come in.

The table was daintily set with flowers in the center as their mother always kept it, and by the time the milk was strained, the eggs brought in and put away in a cool place, Myra had a wholesome and delicious meal on the waiting table, and she felt a thrill of real pleasure over her father's kiss and kind appreciation.

They wondered a bit about poor Mrs. Kelley, and hoped mother would not have to stay all night, but in a very orderly fashion the two girls cleared away the table and tidied up the kitchen as hurriedly as they could. They were at least sure of a long, quiet evening of study—at least they thought they were.

But they were hardly seated after the work before they heard a car driving up to the door. Mr. Gaines went outside to see about it, and soon they recognized Aunt Annie's voice. She had come for the night and brought her two children. They had had car trouble on the way out, and so were late for supper, but all three frankly hungry, or "starving," as they expressed it.

Aunt Annie was a younger sister of Mr. Gaines and had made her home with them before her marriage, and both Myra and Ellen frankly thought her very spoiled and inconsiderate, but they knew their father was a little sensitive about it, so they met the visitors with all the cordiality they could muster.

"It means cooking another supper," whispered Ellen tragically, as she and Myra hastened to the kitchen, "and, what is still worse, no study and Millersburg sure to win over Cedar Hill."

"Not so bad as that," comforted Myra with a brave smile; "you know we've been studying hard all the term on this or we never would have won over all the rest in our school, so let's not lose our heads and get discouraged. We have to do this in order to be decently polite, and so we may as well be cheerful about it."

And cheerful and pleasant they were; so much so indeed that poor, worried, inefficient Aunt Annie seemed quite touched by their generous kindness.

(To be concluded)

UP

By Leona Bays Gater

IN THE recent calendar month I have moved—not merely changed position and made motion to and fro, but moved, in a higher, larger sense; that is, I have changed my domicile. And when I say in a larger sense—I mean literally that; for from a safe and sane lot on a level with the curbing, except for a few negligible steps at the porch, I have changed to a home on a double terrace, flanked by a stone wall, and mastered by means of two flights of steps—thirty-seven separate, little, six-inch elevations, to be exact—and a mail box down on the wall two terraces away.

That double terrace has at once its advantages and disadvantages. Being accustomed to mail delivered within arm's reach of the door, the twice-a-day excursion to the lowest step and the corner stone in the retaining wall is still somewhat of a feat; and those thirty-seven steps seem to have elongated and multiplied themselves, when I, laden with parcels, am at the foot of the flight.

But, once at the top, what a marvelous view! The gold and crimson sea of sunset, the purple magic of twilight, the thousand twinkling lights that gleam at night from the city below, a glory of red and amber and russet leaves, two slender golden trees across on the opposite slope, and away on the farthest ridge the regularly recurring sweep and flash of the beacon light, guiding the aircraft in. Beauty and glory and light—and the thirty-seven steps forgotten.

And so I fell to musing: If in homes, why not in lives? Here and there, interspersed more frequently with the level lanes of living than would come to our own choosing, are steps. As we stand at the foot of the incline, and see that the only way through the wall is up, the steps, relentlessly one above the other, seem scant foothold to mount to the top. Weary with continued travel, and laden with parcels of care, the rising road seems too rough to take, the effort too great for our strength. But, as we climb, sustained by unseen and hitherto untested power, our spirits lift with our steps. One terrace—and, looking back, we are cheered by the clearer air and the farther view; and as we take the last upward rise, and reach the level plateau above, our minds are refreshed and our hearts are thrilled by the grandeur of the scene. The hardship of the rugged climb is forgotten; the parcels of care drop away, and our souls are steeped in the glory and light that sweep across the heights. Below may be a dusty street, or a gray fog across the valley; the intervening path was rough and rugged; but the clear, quiet glory of the heights is worth the climb.

And up there, under a blue canopy of faith, tapestried with the rich glory of service and the gleaming light of hope, the soul grows close to God. And ever and anon, across the high plain, comes the steady sweep of the great Light from the farther Divide, to guide the traveler on.

Labor must, perforce, be done in the valley, but living may be on the heights. Shall we not, then, climb the steps and possess the heights?—*Selected.*

SUMMER HAS GONE

By Hester Elizabeth Buell

THE END of summer
Brings halcyon days,
Wind-swept gardens,
And leaf-strewn ways;

And all the wealth
That hillsides hold,
Flaming crimson
And flaunting gold.

Sweet orchard odors,
Corn to husk,
Mists on the marshland,
And through the dusk.

The glimmer of pumpkins—
Frost-chilled earth,
Lone birds calling,
And fireside mirth.

Summer has gone,
With a soft-drawn sigh.
"Southward! Southward!"
The blackbirds cry.

*Summer has gone,
With a soft-drawn sigh.
—The Epworth Herald.*

THE BRAVE, UNSELFISH DOG

RECOGNITION of any man's heroism, saving the life of a dog, or in protecting a dog against abuse, is of course admirable.

It is not likely that mankind will ever do quite so much in the way of sacrifice of personal safety for the dog as the dog has done to save the lives of men.

There is some instinct in the dog, or some acquired quality, which makes him essentially a hero.

Dogs are not perfect; some people do not like them. There are bad dogs.

But there is one quality in dogs which binds them to the affections of humanity always. It is a combination of unquestioning faith and unhesitating heroism.

In moments of peril, the dog does not wait. He thinks and acts immediately. He does not fear and he does not calculate.

He receives no medals, or very few. Medals have been awarded to dogs; but whether the dog understands them or not we do not know.

The dog who performs an act of heroism has his reward in the act itself. In all this world, there is probably nothing so utterly unselfish as the heart of a good dog.—*Sel.*

HOW TO GET THE MOST OUT OF SCHOOL

THE WAY to get the most out of school is to enjoy it. Little children often dread school before they are old enough to attend because they have heard their older brothers and sisters talk about it as a hardship. Yet there are plenty of boys and girls in the world who long for the privilege of going to school and who would keenly appreciate it.

School is the first place where most boys and girls learn teamwork. At home they can work and play more or less as they choose, but in school everyone must follow certain schedules and rules, just as in business grown men and women work together by routine and orders. So another way to get the most out of school is to be obedient. A disobedient pupil hinders others as well as himself.

To get the most out of school one must have good health. It is not easy to study or to pay close attention to the teacher when you are ill. That is why our boards of education pay school physicians to examine eyes and ears and throats and teeth; they know that only children who are well can get the most out of school. Every pupil should have enough sleep, and she should have the proper kind of food to make her "bright" and good-tempered instead of dull and cross.—*Selected.*

HOUSEHOLD HINTS

CREAM TOMATO SOUP. Heat contents of can to boiling point after adding a pinch of baking soda. Heat in a separate saucepan an equal quantity of milk or cream. Pour the hot soup into the hot milk or cream. Stir but do not boil. Serve promptly.

"SHREDDED LETTUCE SANDWICHES. Shred fresh, crisp lettuce leaves with the scissors. Wash and thoroughly dry them. Sprinkle the shredded lettuce between thinly buttered slices of bread, and cover with a half-teaspoon of mayonnaise dressing."

SMILES

A STORY of Scotch honesty comes from Dundee. A small boy, having taken a prize in a difficult examination, was confronted by his teacher, who asked doubtfully: "Who helped you with your question-paper, James?"

"Nobody, sir."

"Come, now, my boy, I know all about your capacity and ability and I know you never answered these questions alone. Tell me, honestly now, didn't your brother do part of the work?"

James, after some deliberation: "No, sir, he did it all."—*Exchange.*

ARITHMETICAL RULES

WE HAVE the wisest teacher, and he's given us this rule

That helps us in our lessons—you can use it in your school—:

Always add a smile or two when things are going wrong;

Subtract the frowns that try to come when lessons seem too long;

Then multiply your efforts when the figures won't come right;

Divide your pleasures day by day with everyone in sight.

Now, if you always use this rule, you'll have a happy day,

For lessons then are easy, and hours fly swift away.—*Youth's Companion.*

The Christian's Supreme Allegiance

Devotion to God the First Law of the Spiritual Life

By EARL F. RAHN, Philadelphia

Exodus 20: 2, 3; Isaiah 45: 22; Mark 12: 28-34; I Corinthians 8: 4-6.
Sunday School Lesson for October 2

"THE Ten Commandments and the Teachings of Jesus" is the topic under which the lessons for the last quarter of this year have been selected. This lesson, which is the first of the series, is concerned with the First Commandment and Jesus' interpretation of it. The remaining lessons will continue the study of the Decalogue in the light of the words of Jesus and the experience of the early church as it is recorded in the New Testament. The obvious intent of the studies is to make the believer in Christ aware of the place of the Decalogue in the teaching and ministry of Jesus.

When the children of Israel had escaped from the land of Egypt, under the guidance of God, through the leadership of Moses, they encamped at the foot of Mount Sinai. There Moses organized the people and made arrangements for their government. God was recognized as the ruler of the nation. Moses served as God's earthly representative. He proclaimed God's will and led the people in their response to it. The basic revelation of God's will was The Law as presented to the people through Moses on the two tables of stone. This law, which we know as the Ten Commandments, or the Decalogue (ten words), has become a vital part of the moral law of our civilization. It occupies a very prominent place in the teaching and preaching of the Gospel because it presents the ideal of conduct and ethics in the field of practical living for every Christian. As a part of the Christian ideal it also serves as a standard by which our lives are tested and reveals to us the need for repentance and the necessity of the salvation which has been provided for us through our Lord Jesus Christ.

"I Am the Lord Thy God"

The God of Abraham, of Isaac, of Jacob, the Father of our Lord Jesus Christ, the Father of us all, thus revealed Himself to Israel as the God Who had brought them out of Egypt. Throughout Holy Scripture He stands revealed unto us as the God Who has released His people from bondage. The children of Israel were bound in the shackles of the Egyptians, later by the power of the Assyrians and Babylonians, and all men always are prisoners to the power of sin and evil. Whatever the chains and fetters, God strikes them from us and releases our bodies and souls from bondage and destruction. "Look unto me, and be ye saved." The word of Isaiah is God's invitation to salvation. It is repeated again and again by the prophets until the full and free invitation is unmistakably given by the Christ and recorded in the New Testament.

Our God reveals Himself in this first word of the Decalogue as the one true God, Who is ever mindful of His people's needs and wants, and Who in the past, the present, and the future is alone the

source of our salvation. Whether it be through the covenant of the law or the new covenant of grace in the Gospel, God remains unto us the object of the faith confessed in the first article of the Creed and addressed in the introduction of the Lord's Prayer. He Who revealed Himself in the storm clouds of Sinai, on the Cross of Calvary, and the empty tomb, says to us today, "I am the Lord thy God."

"Thou Shalt Have No Other Gods Before Me"

God demands the fullest loyalty and allegiance of which the devout human heart is capable. The Apostle Paul has called this devotion our reasonable service. It is the first and basic law of our spiritual experience. God cannot occupy second place in any human life. It is impossible to experience His salvation and to know Him as He has revealed Himself in Law and Gospel unless He is supreme.

The children of Israel at the foot of Sinai remembered the gods of the Egyptians and bowed down before a golden calf. In the land of Canaan they were lured by the worship of the local deities of their neighbors. Always God's people are faced by the temptation to place other deities first in their lives. It was even faced by Jesus. He perfectly fulfilled the law when He overcame the tempter with the answer, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The church of the first century was challenged by the idols of that day and needed the constant admonition to turn from false objects of worship. The same false gods throng about us today. They are not embodied in wood and stone, but they are the products of men's making and seek to find their place in our devotion. The gods of the market-place are still with us. The gods of license and pleasure, of fame and fortune, of power and might still appeal to our hearts with great strength. The followers of these same gods still ridicule the God of Jesus Christ and the Decalogue, and they still oppress His followers. They still fill our ears with false promises and preach strange philosophies of life.

In the midst of the world's roaring we yet hear the still small voice that gave assurance to the prophet and filled him with renewed faith and strength. It is that voice of God that breathes through His Word and the Sacraments, that tells of release from sin and bondage, that bids us worship God and Him alone.

DAILY BIBLE READINGS

September 26-October 2

M. The First Commandment. Exodus 20: 2, 3.
T. The One True God. I. Corinthians 8: 4-6.
W. The Great Commandment. Mark 12: 28-34.
Th. Teaching the Commandments. Deut. 6: 1-9.
F. Keeping the Commandments. John 15: 12-20.
Sat. The God of All Nations. Romans 10: 10-13.
S. Delight in God's Law. Psalm 119: 97-104.

The Royal Law

How then may we show our loyalty and allegiance? What is the essence of our worship and devotion? Jesus gave us the answer to that question which troubles the heart of every sincere Christian. There is but one way to place God first in our lives. Love is the way. If we would worthily love God we must bring to that love the whole of our being; heart, soul, mind, strength. Such love has a definite corollary. We must place our neighbor on an equality with ourselves. Love to God, love for man, these are more than all professions and ceremonies, these are the fulfillment of all the law. "We should fear, love, and trust in God above all things."

The things which throng in upon us today are numberless. Every one of them seeks to replace God in our lives and asks the fullest measure of love. Many of these things are worth while in themselves and have a definite place in our hopes and affections. The tempter always warns us that if we place God first we shall lose these good things of human life. How often we heed this temptation and allow God and the things of God and His church to be pushed into the background of our lives! But these things can lead only to disappointment and death. If we heed them, fear them, love them, trust them we shall lose God altogether. If we fear, love, and trust God above them, then God in His grace and mercy showers them upon us in a profusion of blessing. When God is first we lose nothing; when God is not first we lose everything.

The royal law remains supreme. It is a demanding law. It is an all-inclusive law. It is a blessed law. He who, in faith, is obedient to this law will find the rich promises of God fulfilled in the great joy that fills the heart and soul. We must turn firmly away from the world and its idols and own but one God, our Saviour; know but one love that fills our very existence. It is inclusive and exclusive.

One God, One Lord

When the church at Corinth was greatly troubled by the question of eating meat offered to idols, the Apostle Paul took the opportunity to repeat the eternal law of the First Commandment. There is but one God. Idols are nothing. There is but one Lord and in Him we have our Christian existence, in Him we are the children of God. He recognized that in his day there were those who were called gods and lords and demanded allegiance. For him, however, they had no existence.

Today there are many philosophies of life, even of government and society that press upon us for a religious devotion. Many turn aside from the Gospel following these human hopes and ambitions. But for the Christian they do not exist any more than the gods and lords of Paul's day. There is but one name by which men may be saved and our problems solved. We know that name. It is the name of Jesus. There can be but one God, one Lord by Whom men are saved. We believe this firmly. We must be faithful in loving obedience that all men may come to know this essential law of the spiritual life and admit its significance.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

HOW CAN I BE SURE I AM A CHRISTIAN?

I THESSALONIANS 1: 4-6

PRACTICALLY every thinking person has questioned his faith at some time or other. This in itself is no sin, rather a sign of vitality in faith. In all reverence we may point to Christ on the cross in that moment when He felt abandoned by His Father in heaven. (See Matthew 27: 46.) Paul describes his experience of questioning in Romans 7: 7-25. He could well pray the prayer of the father of the epileptic boy, in Mark 9: 24—"I believe, help thou my unbelief." So the question of our topic is always timely.

Many religious sects are built upon the sense of assurance of the believer. They make much of knowing that you are saved. They insist that you must know the very day and hour when you became a saved person. They teach that the sign of such faith is some unusual experience like that of Paul on the way to Damascus. Voices are heard, visions are seen, emotional storms wrack the body, there is speaking with tongues and sometimes miracles occur. Propagandists for such fanatical sects like to disturb the assurance of the ordinary believer. They challenge the normal religious experience. We need to study this matter of confidence.

According to St. Augustine there are three elements in faith. 1. To believe that there is a God. 2. To believe what He says. 3. To commit oneself to Him, have confidence in Him. It is this latter element that is of special interest to our study. "In all our dealing with our fellowmen we learn, first of all, to know, then to approve, then to rely upon or entrust oneself to." *Perhaps the most trouble we have with our assurance of salvation is in our ignorance of God. We do not know Him as we ought.*

Sure of Christ

We need never be worried about our salvation if we are sure of Christ. The trouble with the doubter is that he seeks his assurance in the wrong place. He wants to be sure of himself. He knows his weakness all too well. He cannot see how he is deserving of salvation. So doubt clouds his soul. His faith is seeking the wrong objective. It is Christ upon Whom the mind and heart must be set. He does the saving. If He is all He claims to be, if the gospel record of His life is true, if all the witness to Him throughout the ages is true, we can trust Him.

The best cure for doubt is a return to the gospels. Think less about self and more about the Christ Who is revealed there. "By grace are ye saved, through faith, that not of yourselves, it is the gift of God." Ephesians 2: 8.

Election

In our scripture lesson Paul gives two reasons for confidence in Christ. In the

first place these folks of Thessalonica had experienced the power of Christ. He had made a powerful entrance into their lives. No doubt there were extraordinary experiences something like that of Pentecost. But the center of that experience was the assurance that God was present. The Holy Spirit gave witness in their lives. Where they would do evil, they now want to do good. Their interests in life had changed. All around them they could see the signs of this conversion in the lives of their fellow Christians.

In the second place they had been joyful in accepting this offer of salvation and as a result had become imitators of Paul and of Christ. Paul was their first revelation of Christ. So at first they would try to make their lives match his. Then they would be led to a direct knowledge of Christ and become imitators of Him.

Have we these two evidences in our lives? First, Have we felt our hearts warm with the love of Christ? Has the love, shown on Calvary, drawn our hearts in love to Him? Second, has this experience of Him led us to try to be like Him? Christ-love and Christ-likeness are marks of discipleship.

The Silent Witness

Many are disturbed about the work of the Holy Spirit in their salvation. They are enough akin to the fanatics that they feel the lack of some outward sign of His presence. *The Holy Spirit is a silent witness. He works through the Word and the Sacraments.* He brings the grace of God to bear upon our minds and hearts. He seeks to stir us to love and obedience. The one evidence we have of His presence is our desire to be Christ's.

He gives us the assurance of our salvation. He helps us to believe in Christ as our Lord and Saviour. He stirs our wills to seek Christ-likeness. If we are to have what He offers we must not neglect the Word and the Sacraments.

The Sense of Need

Our sense of need is not a call to despair, rather to hope. Jesus pointed out the hopeless condition of the Pharisees, in that they felt no need of salvation. They were like ill folks who do not recognize their need of a physician. "Blessed are they that hunger and thirst after righteousness for they shall be filled" (Matthew 5: 6). The hungering and thirsting are a sign that the Holy Spirit is at work in us. *He sharpens our appetite for the Bread of Life.* He makes us feel helpless so far as self-feeding is concerned. He points us to the table of the Father, spread with good things for the soul.

Holy Promises

Think of all the promises of salvation in the Bible! "God so loved the world that whosoever believeth in him should not perish but have everlasting life." God will have all men to be saved. "Come unto

me all ye that labor and are heavy laden and I will give you rest." "He that believeth and is baptized shall be saved." "I am persuaded that he is able to guard that which I have committed unto him." "Who loved me and gave himself for me." "Faithful is the saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am the chief." Any child of God can add almost numberless promises.

A Fruitful Faith

Luther has described faith beautifully in his Introduction to Romans. "Oh, it is a living, active, busy thing that we have in faith. It is impossible for one who has faith to do otherwise than incessantly to do good. He asks not whether good works are to be done, but before the question can be asked, he has already done them and is always busy. . . . Faith is a living, wide-awake confidence in God's grace that is so certain that one who has it is ready to die a thousand times for it. . . . It is as impossible, therefore, to separate works from faith as it is to separate heat and light from fire."

The very fact that we want to do Christ-like things should assure us of our faith. *The stirring in us for better things is the fruit of faith.* If we no longer want to live helpful, kindly lives, unselfishly given for others, then we need to seek fellowship with Christ more fully.

Are There Degrees of Faith?

Yes, there are degrees of faith, just as there are different qualities in life. In II Thessalonians 1: 3 Paul says, "Your faith groweth exceedingly." On several occasions Jesus rebuked the disciples for "their little faith." (See Matthew 6: 30; 8: 26.) He also commended the Syro-phenician woman for her great faith. (See Matthew 15: 28.) This should not disturb us. It is not the degree of faith that saves, for it is Christ Who saves. The very least degree of faith will save us. The dying thief on the cross certainly had little faith. But the degree of our faith will make a difference in the comfort we receive from it. It will make a difference in the Christian service we render.

The ways for regaining the confidence of faith are simple and possible for all. Prayer, the reading and hearing of God's Word, attendance at public worship, reception of the Sacraments, fellowship with Christian people, active Christian service, "imitation of Christ," all these will help regain faith. *Most doubt is due to too much introspection. The mind rests on self, when it should rest upon Christ.*

* * * *

To LEADERS: Topic date, October 9. Here are some examples of the certainty of faith you may like to introduce: Abraham, Romans 4: 18-21; David, Psalm 23: 4; 27: 1; 31: 5; Paul, Romans 8: 37-39; II Timothy 2: 7, 8. Next topic—*What Will Keep Me Straight in Temptation?*

BOOK REVIEWS

THE FOUNDING OF THE CHURCH UNIVERSAL

By Hans Lietzmann. Translated from the German by Bertram Lee Woolf. Charles Scribner's Sons, New York. Pages 432. Price, \$4.00.

This is the ninth volume to be announced in the important new series edited by Dr. William Adams Brown in co-operation with European scholars and known as "The International Library of Christian Knowledge." It is the aim of this series to furnish the educated lay people of the churches with the best results of post-war scholarship in non-technical form in the fields of religious history, Biblical science, and theology. Professor Hans Lietzmann of the University of Berlin, who has already contributed a volume in this series entitled *The Beginnings of the Christian Church*, now pursues the church's further history from the end of the first to the middle of the third century. The result is a book of rare value which even in translation retains its warmth and charm, while it accurately mediates to American readers the results of the most recent research on both sides of the Atlantic in the history of the early church. Among the American scholars repeatedly quoted by this brilliant German authority are such well-known names as those of A. D. Nock, Carl H. Kraeling, Edgar J. Goodspeed, and Professors Rostortzeff of Yale and La Piana of Harvard.

The frequent but not too conspicuous footnotes, the ample table of contents, and the full index will prove helpful to the serious student; while many of the chapters will also be enjoyed by any intelligent reader who is not bent upon study, but who may wish to refresh a vague memory or to inform his ignorance concerning the fascinating story of the church of the martyrs and its double triumph over persecutions without and heresies within.

This single, convenient-sized volume treats with unusual fullness such varied topics as the military defence, the economic decline, and the literary production of the later Roman Empire, the location and description of pagan temples in the principal cities into which Christianity came, the character of the earliest Christian art, the rise of heresies, the formation of the New Testament canon, the growth of the creeds, and the life and work of the two greatest Christian teachers of the period, Clement of Alexandria and Origen. Of the latter Lietzmann says (p. 417), "Origen lived in the Bible to an extent which perhaps no one else has rivaled, except Luther," and of Clement, to whom twenty-five pages are devoted, "Succeeding ages have not done justice to Clement" (p. 388). Of the Church of Rome and the beginnings of the papacy the author writes without bias and with a willingness to exhibit facts both favorable and unfavorable to the Roman claims. One senses that he himself is a teacher of the widest culture and the most thorough special learning, and at the same time a Christian believer. Acuteness and penetration are combined with

balance and moderation in the handling of difficult themes, as when the Apologists of the second century are critically evaluated (pp. 227-248).

The book will provide excellent supplementary reading in college and seminary courses and will make a fine Christmas or anniversary gift for pastors and teachers.

WILLIAM H. COOPER.

LET US PRAY

By Winifred Kirkland. Harper and Brothers, New York. Price, \$1.00.

This is a remarkable little book on prayer. You cannot read it without having a more vivid sense of the meaning of prayer and the power of prayer. You may disagree with it here and there, but you cannot read it without feeling a spiritual challenge to pitch your life on a higher plane, closer to the Almighty.

Miss Kirkland has given us what may be described as an autobiography of her prayer life. During recent years, she has made discoveries and attempts to pass them on to others. The result is an unusually personal presentation of significant spiritual experiences. It is a book that should be widely read.

S. G. HEFELBOWER.

SIXTY STORY SERMONS FOR BOYS AND GIRLS

By Charles N. Thorp. Cokesbury Press, Nashville, Tenn. Pages 206. Price, \$1.50.

This volume can be warmly recommended to teachers, preachers, superintendents, mothers, to any who have occasion to speak to children or tell them a story.

The stories are very brief, and set down in the best style for telling, with short, direct sentences and no unnecessary words. The moral, or point, or "sermon" is always clear but never offensively so. There is an astonishing variety of subject matter, drawn from the author's own wide and interesting experiences, from literature, history, and the Bible, while a few of the stories are delightfully fanciful.

Not the least value of the collection is that its style could serve as a model for this type of story-telling. The book is attractively printed and bound.

MARJORY L. BRACHER.

AT THE GATES OF MERCY

By John H. Webb. Zondervan Publishing House, Grand Rapids, Mich. 1938. Pages 96. Price, \$1.00.

Dr. Webb here gives to his reading congregation ten sermons inspired by brief prayers from the Gospels. Because of their Biblical emphases they cannot help being of value to all who read them. In his expository procedure, the author makes the Scriptures speak for themselves. He pro-

notes no cult. He enters upon no polemical territory. He presents simply a clear analysis of texts like "God be merciful to me, a sinner," and "Lord, have mercy upon my son," with a desire to make the prayer stand out as an overwhelming experience.

Conscious of the need of every man for a more certain life of prayer, the comfort and assurance of those who came to the gates of mercy, speak for themselves in directing others in this life of fulfillment. Dr. Webb allows the outline of his sermons to become apparent on every page. The whole series abounds with the charm of an unquestioning faith that indicates prayer in its highest attitude to be "not desire, aspiration, nor praise, but absolute surrender."

DONALD F. IRVIN.

THE CHRIST WE NEED

By W. T. Conner. Zondervan Publishing House, Grand Rapids, Mich. Pages 124. Price, \$1.00.

This is a series of fifteen sermons prepared by the professor of Systematic Theology at Southwestern Baptist Seminary. The person and work of Jesus is the subject and center of every message. It combines careful scholarship with a deeply evangelical spirit. One wishes the author had gone farther; for the anticipation of a well-constructed Christology is always present—even at the end of the work.

It may be argued that the author finds difficulty in avoiding theological technicalities. His presentation of the nature of the person of Christ, while intended to be evangelistic in effect, at times involves such technical points as to obscure the living values. However, when Dr. Conner leaves such points out of mind and treats of Jesus and Prayer, Jesus and Repentance, or Jesus and Salvation, one strikes a devotional fervor that many sermons lose when printed. The call is not for hyper-activity but for complete self-surrender.

WILLIAM M. HORN.

INSPIRATIONAL READINGS FOR CHURCH AND HOME

By Amos T. Lundquist. Augustana Book Concern, Rock Island, Ill. Pages 252. Price, \$1.25.

This very attractive volume consists of two hundred selections of the best type of moral and religious literature. About one-third of them are in verse. Among the readings, we meet many old favorites; also new ones suitable for illustration or quotation in public addresses, and for private enjoyment and uplift.

Beginning with the title "Bible," the selections are grouped under twenty-nine headings, covering the chief relationships of life, and the sources of its highest inspiration.

Paper, print and binding combine to make a book as pleasing to the eye as its contents are to the mind and heart. It will enrich any library.

W. H. BRUCE CARNEY.

RECONCILIATION AND JUSTIFICATION

By the Rev. Theo. Dirks, S.T.D. Concordia Publishing House, St. Louis, Mo. 1938. Pages 173. Price, 90 cents.

In this good little book which the author has written in completion of his post-graduate studies at Augustana Seminary the doctrine of the Atonement is discussed as it is found, first, in the time of Christ and the apostles and, second, in the Fathers to about the year 188.

The first part, the Scripture doctrine of the Atonement, occupies the first sixty-four pages of the book, and is a sound and careful exposition, enriched with many footnotes, which are largely citations from a considerable variety of theologians, and is in accord throughout with the Lutheran Confessions.

In the second part Dr. Dirks examines the writings of the Post-Apostolic Fathers to bring out their agreement or disagreement with the Scriptural doctrine of the Atonement. He endeavors to clear up what he considers current misunderstandings of the teachings of these Fathers, among them the contention that their theology represented a departure of their own from that of the apostles. He maintains a full revelation of the substance of the Gospel from the very beginning and attacks the conception of a gradual evolution of Christian truth in history. He holds that at the same time the early Fathers so obscured and corrupted the Scriptural teaching of the Atonement that its vital, central place in Christian life and thought was very gravely impaired.

The book is a positive one, its positions, while not new, are well and interestingly stated and, we believe, in accord with historical fact. Lovers of church history will enjoy it. Our age, so deficient in historical perspective, can profit from books like this.

PAUL H. ROTH.

THE KINGDOM OF GOD AND THE SON OF MAN

A Study in the History of Religion. By Rudolph Otto. Translated from the Revised German Edition by Floyd V. Filson and Bertram Lee Woolf. Zondervan Publishing House, Grand Rapids, Mich. Pages 406. Price, \$3.50.

This intensive study becomes in volume an extensive study of the subject announced. The treatment is profound and comprehensive. The learned author leads the reader down into the depths and up onto the heights, and he does so in language so technical that the reader must summon all his own knowledge in order to follow him. The reader, moreover, must constantly use his linguistic hands and feet, for while the ladder itself is English many of the rungs are Hebrew or Greek or Latin or German—even Aramaic or Arabic. It is not an easy book to read. The original German edition has gained little in clarity by its translation or transference into English. The eschatological element is prominent, even dominant. And there is in the book much controversy, in the way of objection and answer. But the book is a mine of information and the

persevering reader will be richly repaid for his effort by a wealth of instruction—instruction which is for the most part positive and cumulative. For the author is no mere negative critic; he takes his stand on Scripture, relates and correlates the pertinent passages, interprets and applies them. The use of the word "study" in the sub-title is notable. This is a book for the student.

JOHN W. HORINE.

NEIGHBORS AT PEACE

By Florence M. Taylor. The Abingdon Press, New York. 1938. Pages 134. Price, \$1.00.

"Neighbors at Peace" is a unit of work in the study of international peace and good will for grades III-IV. It is based on experiments conducted by the Metropolitan Federation of Daily Vacation Bible Schools in New York 1936-1937.

The scope of the unit is organized around four major problems: 1. *Our Community*: What Makes It a Happy Place in Which to Live; 2. *Early Communities*: How Did Communities Start and How Have They Grown? 3. *The Way of Good Will*: How Does It Work? 4. *Our Part Today*: What Can We Do to Strengthen the Forces of Good Will? There are included suggested session plans, stories, poems, songs, dramatizations, games, activities, parent education suggestions, and references for children and leaders.

MABEL ELSIE LOCKER.

WAR AND THE CHRISTIAN

By Charles E. Raven, D.D. The Macmillan Company, New York. 1938. Pages 186. Price, \$1.75.

This is a book that is interesting, readable and provocative. It is written by a pacifist, but the Canon of Ely can state the case of his opponent plainly and fairly. He knows the weakness of the ordinary pacifist who enjoys the advantages of a land defended by arms and battleships, and yet, from his safe vantage decries their use.

Professor Raven is a Christian pacifist and knows the utter absurdity of using the teachings of our Lord to justify modern warfare. War no longer signifies a local incident with either a decisive victory or defeat, but a world-wide conflagration where every man loses. Neither can the analogy of the system of police protection be used to justify war. In fact, the word *war* has a new and different meaning in these days.

Many will not agree with all that the author writes. Some might even resent the ability of the author to present his arguments behind the closed doors of pre-conceived opinions in other men's minds. If every clergyman would read this book, there would be a new note in our preaching and an incentive to more purposeful action on *somebody's* part.

BENJAMIN LOTZ.

Books reviewed in these columns may be ordered from The United Lutheran Publication House, Philadelphia, Pa.

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OPEN LETTERS

FROM INDIA

By Mr. J. Paulus, M.A., Andhra Christian College, Guntur

Dear Dr. Graefe:

I HAVE recently come across a series of six articles published in *THE LUTHERAN* from your hand. They appeared under the head, "Social Contribution of Missions in India." I read them enthusiastically. I need not say I enjoyed them. The force of argument, grasp of facts and sincerity of utterance, of course, are not unfamiliar to me. We in India do agree with you on your statements about re-orientation of the message, education and leadership. Your picture of the Roman Catholic Church is more than literally correct. But about mass conversions, a word please. Nobody in India can say that mass movements into Christianity have not been matters of unmixed blessings to the church. They have, in fact, given rise to the several problems you mention in your articles. They have been some of the weak spots that men like Gandhiji (1) [see note] have pointed to them several times. But that is only one side, and largely the wrong side, of the question. I sincerely feel that on questions like this we who have actually undergone the mass conversions and have experienced Christ for generations should be given an opportunity to express ourselves.

Mass Movement Reasonable

That small pamphlet which the Bishop of Dornakal prepared soon after Dr. Ambedkar's (2) declaration gives part of our answer to that. Dr. Pickett's book gives the full story of the mass movement and goes on to point out that our ancestors came in groups because they were desirous of material benefits Christian missions offered and also because they wanted to overcome the degradation and disabilities and the slavery which the caste system put upon us; and believe me, there is not even the slightest change in the cruelty and baseness of it today. If one can rightly interpret this attitude of our ancestors, it goes much to their credit. For it seems to me it displays the recognition on their part of life—more abundant life of freedom, equality and brotherhood—that is possible in Jesus. Hence they preferred the new religion. And people came in great numbers because of the wonderful testimony that was borne by those who came in

earlier. I think the most glorious period of our church history is the earliest—that of the mass movements. What remarkable change came upon them could be very clearly traced in their life. The most beautiful and inspiring of our Christian hymns are the ones that our ancestors of the mass movements composed, for example, Choudari Purushottam (3) of Coconada and Bethala John of Guntur, etc.

This would show that while materially Christian missions promised good prospect for social uplift, the matter of spiritual edification was not in the least ignored, but was promoted more ardently than social advancement. Gandhiji in a recent issue of the "Harijan" (4) wonders whether among such masses (depressed slaves in particular) any spiritual discrimination is present. He imputes such conversions to proselyting methods. In other words, he asserts that masses embraced Christianity, not as a matter of spiritual preference, but as a matter of material temptation. This is a very ungenerous generalization. A close examination of the case, as in Dr. Pickett's book, would reveal the great and marvelous changes of character brought about by Christ among the masses, for example, the criminal tribes. Moreover, isolated or individual conversions are impossible in a country like India, where society is constituted on mass psychology. And this factor the Congress is using to the fullest advantage in mobilizing mass support to its cause.

Religion and Nationalism

And now a digression. The Sanathanists (5), an extreme sect of Hinduism, suspect the Congress as a reactionary body against orthodox Hinduism and keep themselves away from it, and in cases like "child marriage," "untouchability," etc., work positively against the Congress. Recently the whole country resounded with a sensation created by the disputes that arose between the "Muslim League" and the "Hindu Mahasabha" as to which religious faith the nation should represent. Of course you know what all this means in India. But one thing stands out clearly—namely, that no system of nationalism can be evolved in India unless in conformity with religion. It remains to be seen which religion that is. My ambition is that it should be the religion of Jesus Christ. Dr. Ambedkar is very little heard of these days, but they say he is still persistent in his Nasik attitude towards Hinduism. This gives us a great opportunity. Orthodoxy is very strongly resisting the onslaught of reform and liberalism. At the same time, however, the youth of India present a changed outlook for the better. The task of Christian educational institutions in this respect cannot be a disputed fact. Still much remains to be done. I am confident, therefore, that mass movement enterprises would still be successful in India. Only the approach should be different. But one difficulty in this respect is that it takes a long time to educate these folks and to establish them in Christian knowledge and faith—just as it has taken nearly a hundred years with us since Christian missions

were established—and is likely to take more time.

No wonder your friends in America question you as to whether missionaries are still wanted in India. Maybe in some quarters of the mother church people are impatient of sending support to us. We in India realize it, and you can assure your friends that the best of efforts are being made to make the Church self-supporting. We hope that before the centenary most of our parishes will be made "B" parishes. But what about expansion? At present we are unable to do that, for I need not say to you what our limitations are. This aspect of the work is to be undertaken by the foreign missionary, no doubt with the fullest co-operation and able assistance of Indian Christians. We Christians today have become scapegoats to the reproaches of the upper classes. They say we are denationalized (westernized, as you put it), that we perpetuate imperialism, that we have slavish mentality, etc. But we are not ashamed of it. God has certainly chosen the foolish of India to confound the wisest. So we are trying to create for ourselves opportunities of approaching the upper classes with the message of Christ, and we earnestly seek the aid of the mother Church both in respect to money and men. I am very glad and thankful that you put the case for foreign missions in a very truthful and forcible manner.

These are some of the thoughts that arose in my mind as I read through your articles. You will see that I have not drawn any conclusions, for I am only too conscious of my unworthiness to suggest conclusions to you. This letter only comes in the fashion of the several discussions we had in the seminary classes which we sadly miss these days, and you and Mrs. Graefe with them.

I STAND ON A HILL

By Jeanne M. Johnson

I STAND on a hill
And looking North I see
Barren fields, and on the forest's lea
All brown and still
I feel the cold wind blow,
Twirling huge white flakes of snow.

I stand on a hill
And turning East I see
A new, warm sun, to be
The awakening of buds until
The soft, gentle rain comes
To change them all to blossoms.

I stand on a hill
And glancing South I see
Fields of grain, and trees
With fresh green leaves all filled;
And gardens of flowers of every hue
That bring sweet memories back to you.

I stand on a hill
And looking West I see
The golden sun, while shadows free
Darken every plain and hill
Placing a silent cover of rest
On God's world with happiness blest.

Children's Memorial Lutheran Church,
Kansas City, Missouri.

Dr. J. E. Graefe at *THE LUTHERAN*'s request has interpreted the following terms:

- (1) "Gandhiji"—the affix "ji" to Gandhi means that the writer holds him in great respect.
 - (2) "Ambedkar"—the great outcaste leader who represented India's outcasts at the Round Table Conference in London in 1930. He is not a Christian.
 - (3) "Choudari Purushottam"—a famous Brahmin, converted to Christianity in the earlier stages of Christian Missions. He was a Telugu, and wrote many of our most beautiful Christian hymns. Bethala John, an early outcaste Christian.
 - (4) "Harijan"—Gandhi's propagandist newspaper, whose purpose is to lead the outcasts back into Hinduism.
 - (5) "Sanathanists"—the most conservative and reactionary group in Hinduism. "Mahasabha"—the great convocation of Hindu leaders.
- "Nasik"—attitude of Dr. Ambedkar—namely, unless Hinduism absolutely renounces caste then outcasts can have nothing to do with Hinduism.

WITTENBERG COLLEGE

DEAN C. G. SHATZER of Wittenberg College presiding at the ninety-fourth opening of the college in Springfield, Ohio, September 14, announced that the campus enrollment is now the largest since the height of the depression. "I don't know what it means; I hope that it means that the depression is over," said the dean in welcoming faculty and students to another year of academic work.

While last year's grand total enrollment at Wittenberg was 1,765 students, no comparative figures are available because the division of special schools has not completed registration for the present semester. Dean Shatzer stated that the 835 students enrolled for work on the campus today was better than last year's enrollment of 779 for the same date. At least fifty more men students are enrolled in the freshman class than last year.

Dean Shatzer read greetings from President R. E. Tulloss, cabled from Paris, where the president is concluding a European tour.

He made several announcements concerning the faculty: Dr. Helen Reese of the French department has a leave of absence of another year to teach American students in France; Professor A. Edward Patmos, new assistant professor of economics at Wittenberg, candidate for the degree of doctor of philosophy at New York University, was one of the superior students there; Ruth Helsel had returned to the faculty after teaching a year in the physical education department at the University of Michigan; Professor Hugh Harp has returned to the faculty as director of the Elgar Weaver Astronomical Observatory and as assistant professor of mathematics; Doctor M. J. Neuberg, director of personnel, had resumed his duties here after illness. The Dean commended Prof. Eli A. Jensen, business manager of the college, for being elected Commander of the American Legion of Ohio; Dr. B. H. Pershing, for winning the \$1,000 book-writing contest sponsored by the Northwest Territory Celebration Committee; Dr. W. C. Beaver, for the publication of a new manual for the instruction of biology courses; Willis Baughman, for attaining the degree of master of arts in physical education at the Ohio State University. He also announced that Miss Elinor Stahl, graduate of Carthage College, and holder of the degree of bachelor of library science of the University of Illinois, has been engaged for work in Zimmerman Library.

Dr. E. T. Bodenbergh, associate professor of biology, recently returned from a seventh summer as ranger-naturalist, this summer at Mount Rainier National Park was the convocation speaker. He addressed the assembly on "Trees."

Dr. P. H. Heisey, head of the department of religious education, asked the invocation after the Wittenberg Band, under direction of Arnold L. Oehlsen, played processional music for the faculty. The Wittenberg a cappella choir, under the direction of Prof. John Thomas Williams, sang several numbers. Betty Freeman Haines, instructor in violin at the Wittenberg School of Music, played three selections on the violin, accompanied by Miss

Eleanor Sise of the Wittenberg School of Music. Dr. L. H. Larimer of Hamma Divinity School asked the benediction.

K. G. LIND.

SUSQUEHANNA UNIVERSITY

"THAT MAN GOETHE" was the thought as Prof. Russell W. Gilbert, professor of German at Susquehanna University, addressed the convocation chapel on the campus the morning of September 15 to open the eighty-first collegiate year. President G. Morris Smith made announcements concerning the new members of the administration and faculty and also introduced M. R. Hamsher, D.D., of Harrisburg, president of the newly formed Central Pennsylvania Synod; Ira S. Sassaman, D.D., of Williamsport, president of the Susquehanna Conference of the Central Pennsylvania Synod; and the Rev. Harry W. Miller of Williamsport, representative of the University's Board of Trustees, who brought greetings from these particular groups.

Goethe was presented by Professor Gilbert, not as a poet and writer, but as a man, a human personality. Professor Gilbert said, "Here was a man who was always intellectually curious. He devoured and absorbed wholeheartedly everything he could get. By understanding this genius we ourselves may be the better able to whet our intellectual curiosity and arouse ourselves out of all self-satisfaction and complacency."

In pointing out some of Goethe's scientific discoveries, Professor Gilbert showed that Goethe's intellectual curiosity was not confined to the cultural and aesthetic fields, but extended into the natural sciences. He urged the new students to become versatile and let their lives cover a broad scope.

In closing Professor Gilbert challenged the students constantly to strive for something better and nobler than they might gain symmetry and balance in their lives.

President Smith introduced the new members of the administration and faculty as being Dr. Russell Galt, former visiting professor for St. Lawrence University and for sixteen years associated with the American University, Cairo, Egypt; Miss Barbara L. Kruger, formerly of Barnard College, new Dean of Women; Dr. E. M. Lawson, of the University of Virginia, new assistant professor of business administration and commerce; Miss H. Anne Ruppert of Akron, teacher of violin and theory in the Conservatory of Music; and Miss Gertrude Keiser of Sunbury, graduate of the Temple University Hospital, resident nurse for the campus.

H. V. BLOUGH.

WEATHER STATION AT WAGNER COLLEGE

THE ELEVENTH weather station in the New York City area will be established on the fifty-three-acre campus of Wagner College, Staten Island, N. Y., under the direction of the New York Weather Bureau, it was announced by Clarence C. Stoughton, Wagner College president.

The foundation of the station will mark

the opening of a new course of study at Wagner, meteorology, under the instructorship of Prof. Theodore W. Gibson, head of the mathematics department and brother-in-law of Henry Harrison, meteorologist of the first Byrd expedition to the South Pole.

The Wagner weather station will cooperate with the New York Weather Bureau, Manhattan, and will begin in September to take daily observations of temperature, rainfall, and general weather conditions.

The personnel of the station will be drawn from students who register for the meteorology course. The group will meet once a week for general discussions about their observations and the data received from United States Weather Bureau charts.

The equipment for the Wagner weather station has already arrived on the campus and will be set up in an advantageous position during the latter part of September. The official opening of the station will be held on College Day.

Wagner reports its expectation that "more" than 350 students would register when the institution opened its academic year September 20, a record attendance. Extension of the curriculum of studies to meet the desires of these students has been provided.

SEMINARY DAY IN PHILADELPHIA

The Lutheran Theological Seminary, Philadelphia, Pa., will devote the first session of its annual Seminary Day, which is September 29, 1938, to a service in memory of the late president of the institution, Dr. Charles M. Jacobs. Messages in appreciation of Dr. Jacobs' distinguished services will be given by his lifelong friend, J. J. Schindel, D.D., of Philadelphia, and by the president of the United Lutheran Church, Dr. Frederick H. Knubel, with whom Dr. Jacobs has served the Church since the formation of the Soldiers' and Sailors' Commission in 1917.

The afternoon of September 29 will be devoted to open-air exercises on the campus. Addresses will be delivered by P. D. Brown, D.D., Columbia, S. C., and by Levering Tyson, Litt.D., LL.D., president of Muhlenberg College. Connected with the program of Seminary Day are arrangements for the election of Prof. Theodore G. Tappert to the Schieren Professorship, made vacant by the death of Dr. Charles M. Jacobs. Professor Tappert was nominated to this professorship by the 1938 convention of the United Synod of New York. The nomination having been acted upon by the Board of Directors at a special meeting called for ten o'clock September 29, will be received and acted upon by a special convention of the Ministerium of Pennsylvania and Adjacent States which has been called to begin at 2.00 P. M. on Seminary Day.

"THERE'S a chance for advancement when you become dissatisfied with yourself instead of with your job."

IN INDIANA

By R. H. Benting, D.D.

Another Centennial

SEPTEMBER 11 was observed as the Centennial Celebration of the founding of *St. George's Lutheran Church of the Edinburg Parish*. The Rev. Joseph M. Dando concurrently concludes his third year in this pastorate. H. E. Turney, D.D., president of the synod, delivered the chief sermon at the morning service. The Service was used and the pastors and choir members rendered the entire liturgical service in a congregation wherein a rather informal order of service had been conducted for many years. The afternoon service consisted of special musical numbers sung by a massed choir and soloists, a group of younger people of whom *St. George's* is pardonably proud. Greetings were extended by denominational representatives, also former pastors. Historical "reminiscences" were read by members of the several organizations of the church.

Vitality

is the proper word to indicate the tenor of the services in this strictly rural parish. One could feel the atmosphere charged with consecration and enthusiasm! One hundred years in a rural community! Founded in 1838, by the Rev. Abraham Miller, services were held at the Warner Farm. The people have come a long way—arriving at the present redecorated brick church, complete even to electric wiring and modern conveniences! The Rev. E. S. Henkel founded the Sunday school. In 1846 the first building was erected, and in 1867 the present church was erected by Beverly Brooks, Daniel Snapp, and Andrew Treon, trustees. The Snapp "tribe" has scattered through this section—some being active in First Church, Indianapolis—thirty-five miles north from the ancestral home. The Synod of the West, the Chicago Synod, the Olive Branch Synod, the new Indiana Synod—were mentioned as groups to which *St. George's* owed allegiance in these one hundred years. In 1863 the Rev. J. E. Wesner organized Mt. Auburn Lutheran Church—two miles to the north—but this congregation agreed, through its trustees, to merge with *St. George's* congregation under the active leadership of Dr. Turney, then pastor at Columbus. The writer was then president of this synod. His theories were faithfully carried into effect by Dr. Turney, who served three churches for a period of seven years.

The Rev. C. H. Defenderfer became the first pastor of the *Edinburg Parish* relinquished by Dr. Turney, with *St. John's*, west of Taylorsville, uniting in the call. This church recently observed the ninetyeth anniversary of its founding. Two pastors have come out of *St. George's* congregation—the Rev. Ray Isley, Springfield, Ohio, and the Rev. G. Ernest Mulendore, pastor at Cicero, Ind. More than one thousand people attended the two services—the registered names passed the 600 mark, and many of these represented entire families. "Vitality" is a word to use when one observes at first hand the revived rural churches in this synod. A

special poem dedicated to the occasion by Pastor Dando was included in a beautiful souvenir booklet.

New Pastors

The Rev. John H. Schmidt, Richmond, has become the pastor at Corydon. The Rev. Bertel Larsen has become pastor of First Church, Columbus. He is a graduate of Chicago Lutheran Seminary, 1938.

Conferences

The three conferences are in session during the week of this writing. The Pastors' Institute is set for September 26, at First Church, Indianapolis. All pastors of the synod are urged to attend. Rallies for the Anniversary Appeal are set for South Bend, Fort Wayne, Indianapolis, Richmond and Logansport. The Rev. Allen K. Trout, pastor of Bethlehem, Indianapolis, is the chairman for this synod. Congregations are feverishly preparing their last-minute programs for the showing of "The Thunder of the Sea," simultaneously in five churches, each evening. The writer, pastor of *St. Mark's*, worked three weeks with a force of two full-time secretaries to prepare the church for the celebration of the twentieth anniversary. The literature sent to him was so convincing! From a purely "selfish" standpoint the celebration ought to be carried out in every church according to suggestions: What ought the unselfish attitude to be? This program will vindicate itself. The men who prepared the programs knew their business! An aroused and conscious United Lutheran Christianity is the least to be anticipated! Of all the rally and pre-rally meetings suggested by representatives of several denominations, this "Anniversary Appeal" appears to the writer to be by far the most excellent ever seen! If this will not arouse our people to observe a genuine Rally Day—what could arouse them?

Missionary Society

women of this synod will meet at *St. Mark's*, Evansville, the Rev. L. T. Riley pastor, October 18-20. A Rocky Boy Work Shower will feature the second day's session. Guest speakers include Sister Marie Frease, Dayton, Ohio; Mrs. William H. Gable, wife of the pastor at Rocky Boy Indian Mission; and Miss Elvira Strunk, missionary to China.

Lutheran Men

of this synod are in a most peculiar situation because they adopted the program, ratified by the synod, that all lay members contribute to the treasury a minimum of \$1.00 per capita, in lieu of formerly prescribed "dues." It appears that the "laymen" not organized into Brotherhood groups pay scant attention to this extended privilege! The treasurer reports "no contributions" received from them, as of September 1. What a commentary on "democratic" principles! An alternative is, to go back to the system of having Brotherhood members pay dues, then permit any Lutheran layman to vote at conventions after paying a nominal sum of fifty cents as "an individual." It will be interesting to observe the final results of this clash of theories in government among our men!

In the meantime, Mulberry Home has acquired livestock, tools, a farmer, fencings, a barn and storage place—in short, the Rev. C. J. Ferster superintends in co-operation with living pastors and laymen who mean what they say when they speak at "Brotherhood" conventions.

Lutheran Youth

re-elected the Rev. Allen K. Trout of Bethlehem Church, Indianapolis, as president. This pastor is a "live wire." He carries inspiring and optimistic messages in *The Synodical Bulletin*, keeps an eye on details, inspires organization of new Leagues, manages the Anniversary Appeal, never loses a member to the Lutheran Church when a member removes—and adds twice the number removing by rolling up his sleeves at a desk and walking off his soles in every kind of weather! Lutheran youth has a princely person to engineer their work in this state. Pastors, "lend him a hand!"

ALTOONA NOTES

By the Rev. Paul Levi Foulk

The Rev. W. L. Leisher of the Florida Synod, spent his summer vacation with his son, Charles Leisher, in Altoona. Pastor Leisher retired from the active ministry in 1910, having served his last parish at Glasgow. While in Altoona he is a regular attendant at Trinity Lutheran Church.

Your correspondent on September 4 had the privilege of preaching in the *Woodbury Lutheran Church* the Rev. Ralph W. Meckley, son of Trinity, pastor. During the service, he baptized the infant daughter, Hazel Dolores, of Mr. and Mrs. Meckley. Mrs. Meckley is also a former member of Trinity.

The Lutheran Ministerial Association of Altoona and Vicinity, the Rev. Fred R. Greninger president, will hold its first regular fall meeting in Second Lutheran Church, the Rev. Clarence H. Hershey pastor, September 26.

The *Glasgow Lutheran Church* on September 8, 9 and 11 fittingly observed the completion of repairs to the church building. The church was papered, re-varnished, and repainted inside and out, and the floor refinished. The writer was the speaker Thursday night, Mr. Barnett of the local United Brethren Church Friday night, and on Sunday the Rev. E. Roy Hauser, president of the Alleghany Conference of the Central Synod of Pennsylvania, and the Rev. William I. Good of Johnstown. Former pastors present were the Rev. W. L. Leisher of Florida and the Rev. W. J. Wagner of State College. All credit to this congregation for their fine spirit manifested while without a pastor, since the resignation of the Rev. P. T. Stockslager. Councilman C. J. Troxell is secretary of the congregation.

Ninetieth Anniversary

August 7 the *Claysburg Lutheran Church* observed the ninetyeth anniversary of its congregational life, the Rev. Ralph W. Birk pastor. The Rev. William I. Good,

the Rev. John Hoenstine of Columbia City, Ind., and the Rev. F. H. Schrader of Hampstead, Maryland, were among the guest preachers.

The Claysburg church was organized August 6, 1848, but the activities of its members began several years prior to this date. In 1846 they joined the Reformed group to build a union church. In 1847 mention is made of the church being formed jointly from the old Greenfield and Newry groups. There were sixteen charter members. In 1850 the congregation became part of the Martinsburg Charge, returning to the Newry Charge in 1852. In 1864, at the request of synod, it became part of the St. Clairsville Charge, but within a year returned to the Newry Charge. In 1882 they built their own church at a cost of \$4,000. The plot of ground was donated by Jacob Barnhart. In 1909, twenty-two members were dismissed to form a new congregation at King, Bedford County. In 1915 the church was remodeled by the building of a tower, changing the stairways, and papering the interior, purchase of a bell, and placing art glass memorial windows at a cost of \$1,875. In 1937 the church was again painted, the Sunday school room renovated, and a pulpit light and Bible provided. Recently the church yard has been graded and new walks constructed. The present communicant membership is seventy-five (largest in its history). The Sunday school enrollment is ninety. A faithful Ladies' Aid contributed much to the work of the church. Pastor Birk is to be commended for his energetic effort in so fittingly observing this anniversary.

Pastors who have served this congregation have been Eli Schwartz, D. J. Eyler, J. Fichtner, J. Zimmerman, J. Frazier, M. G. Earhart, M. G. Boyer, L. McHenry, J. W. Henderson, A. K. Felton, A. K. Shertz, J. Hutchison, C. F. Gephart, L. N. Fleck, F. H. Schrader, C. E. Berkey, and the present pastor since 1934.

The writer had a delightful vacation trip with his family through historic Virginia, visiting the homes of Jefferson and Monroe, Richmond, Petersburg, Norfolk, Newport News, stopping nine days at Virginia Beach, returning via Old Point Comfort, Yorktown, Williamsburg, Mt. Vernon, Washington and Baltimore.

The Rev. B. A. Peters and his family also toured Virginia and extended their trip to North Carolina, where they visited our Lutheran mountain missions.

The first annual meeting of the Lutheran pastors will be featured by accounts of vacation experiences.

THE LUTHER LEAGUE OF ILLINOIS

"COME, ABIDE, GO," constituted a fitting theme to challenge the young people of the Illinois Luther League, as they assembled for their forty-fourth annual convention September 2 to 5, in North Austin Lutheran Church, Chicago, F. W. Otterbein, D.D., pastor. Delegates, Leaguers and pastors were there in large numbers from all parts of the state. The North

Austin League had spared no efforts to assure our comfort and to make our stay a pleasant one. One could readily sense the training which young and old of this congregation have received from consecrated leadership.

The opening session began Saturday morning with the Service and Holy Communion. The Rev. K. Bruno Neumann, convention chaplain, preached the sermon on "Come—An Invitation," which was an uplifting and helpful message. The business session followed, with our good president, Gerald S. Powers of Mt. Morris, presiding, and our efficient secretary, Miss Adele Eisenhower of Pontiac, as scribe. Dr. H. D. Schaeffer, chairman of the Anniversary Appeal Committee of synod, presented that cause to the convention as a distinct challenge to the young people. A brochure, containing the reports of all officers, was in the hands of all delegates, enabling them to act intelligently upon them. Dr. Otterbein was on hand to lend direction and assistance to the convention. Sister Martha Hanson of the Baltimore Deaconess House addressed the convention. Sister Dorothea Walski, a daughter of North Austin, also brought greetings. *The Herald*, monthly organ of the Illinois League, was favorably voted to be continued. Another feature was the enlistment of all good singers in a convention choir; they sang Monday morning. We were glad to hear from "Al" J. Gorsky, former Illinois Leaguer, now in Minneapolis.

The Intermediate and Junior Luncheon, served in the church parlors, was unique. The decorative scheme carried out the idea of a "peasant" festival. Miss Gladys Kjellen, Intermediate secretary, was toastmistress. With group singing, "a twelve-point Junior program," sponsored by Miss Caroline Pieper, Junior secretary, was dramatized by twelve Juniors, and a violin solo by Miss Junelle Holtz, accompanied by Miss Dorothy Kreppert, this happy event closed.

An Annual Objective

The second session began with the Vesper Service and sermon by Chaplain Neumann, on "Abide—An Indwelling." After this service reports were given by secretaries and district presidents. Life Service was stressed by Secretary Arthur M. Neumann. The Illinois League always has an annual objective. Last year we joined with our National Luther League in behalf of the Medical Center at Konnarock, and went "over the top." This year vision and courage prompted our Leaguers to accept an even larger goal: the raising of \$1,000 for Carthage College as a Scholarship Fund. While it was heartening to note the enthusiasm of the young people for this objective, it was especially gratifying to President R. G. Schulz. An interesting feature of the convention was the Luther League laboratories, arranged in three groups: Church Drama was in charge of Pastor David P. Kabele, and he was fortunate to have an authority to present the subject, namely, Mrs. Sophia Swanstrom Young of Chicago; Experiments in Christian Living was led by Dr. C. P. Harry; The Church Marches On, by the writer.

The banquet on Saturday evening was a high light of the convention. This was augmented by holding it on the thirteenth floor of the Athletic Club, from which position we could view Chicago in all its power and beauty. The decorative scheme was "airminded" centered about a large airplane, and many smaller ones. "Jerry" our good president, and "Ann" his lovely helpmeet, were the recipients of souvenir planes. After a bountiful meal, interspersed with songs, Larry Deets, our genial toastmaster, began to enlarge upon the situation. Vernon Ehlschlager played several accordion selections. Then like a trained army, the 281 young folks with one accord moved to a central position, where they listened attentively to an able address by Dr. Armin G. Weng, president of the Illinois Synod. Dr. Weng spoke on "Does It Matter?" which characterized what the Church and the Christian religion have done to change things. Yes, it does matter whether we are Christian or not, said the speaker.

Sunday morning we listened to Dr. C. P. Harry give an evaluation of our Luther League Topic lessons, after which he spoke on the assigned subject, "Stabilizing Youth for Christ." It was indeed a treat to be at the North Austin Church Sunday morning; to behold thousands of worshipers who each Sunday come to one of the services at 8.30, 9.45, and 11.00 A. M.; also an evening service. It was impressive to see folks stand in line to get into church. That is *news*. The eleven o'clock service was intended for Leaguers, and Dr. Otterbein preached on the theme, "Young Laborers with God," which gave us much encouragement and hope. During the morning there were also two complete Sunday schools in session. In the afternoon, Leaguers were taken on a sight-seeing tour of the city of Chicago's big double-deckers. We should mention that the weather was ideal throughout for the convention.

Dr. Knubel Preached

Sunday evening was the climax for the convention, when our beloved president of the United Lutheran Church, Dr. F. H. Knubel, preached the sermon on "The Way."

Four of the North Austin choirs favored us with inspiring music. The organist, Philipp McDermott, performed masterfully upon the great organ.

The closing session of the convention was held Monday morning. Chaplain Neumann preached the sermon on "Go—An Impelling." Two young people manifested real consecration as they spoke on "Youth Witnessing for Christ." We are more convinced than ever that there are young people in our great land who are happy for the opportunity to serve Christ as their Lord and Master. The concluding address was given by Pastor John I. Meck, president of the Wisconsin Conference, Synod of the Northwest, on "Streams of Living Waters."

Officers Re-elected

The convention was so pleased with the present officers that they were re-elected: Gerald S. Powers, president; Miss Adele Eisenhower, recording secretary; Pastor

Bruno Neumann, treasurer; Mrs. Florence Taft, executive secretary; Miss Gladys Kjellen, Intermediate secretary; Miss Caroline Pieper, Junior secretary; Jasper Berhenke, missionary secretary; Mrs. Marie Hallen, educational secretary; Pastor Arthur M. Neumann, Life Service secretary.

We commend these officers and the North Austin League for the fine way in which they handled the convention, with programs and brochures and the *Daily Herald*. It bespeaks consecrated interest and service. Next year we shall have the privilege of meeting with Faith Luther League, St. Louis. Until then, may we not forget the inspiration of the Chicago convention, but "Go" in Jesus' Name, to spread the "Good News."

EDWIN J. JOHNSON, Reporter.

WHAT A CONFERENCE!

News Correspondent Ernest A. Tonsing
Reports Promotion Meeting

THE SYNOD of Kansas and Adjacent States has "clicked" again.

For the second consecutive year, now, this synod has led the United Lutheran Church in America with inauguration of the promotional plans of that body. Not only did this middle western group enter the field earliest of all, however. That is distinction, but not distinction enough. Its conference for pastors was historically outstanding. In the history of the synod, few men recall a meeting of finer spirit or greater interest. Then, too, it has been quite a number of moons since the pastors met alone as a synodical group to relate spiritual and congregational problems to the program of the church at large.

September 7 pastors from far-flung synodical posts entered Abilene, Kansas, by train, by bus, by automobile. At convening time, 10.00 A. M., there was no doubt but that the roster would be fairly complete. It was really a surprise even to President Puls, though, when the count showed that only four clerics were not on hand. One lived 500 miles away; another was ill; another was called home by a death in his congregation after he arrived in Abilene; the fourth man only was unaccounted for. Several deemed the conference of sufficient importance to travel 250 miles, 500 miles round trip. Many men came 100 miles and more.

And, lest someone think it to have been a "dead" conference, let the word be broadcast that it was much too active for any such designation. President Calvin Stickle of the Michigan Synod and President Armin Weng of the Illinois Synod, speakers, were kept "humping" by a barrage of questions and comments on various phases of pastoral endeavor. Time and time again remarks centered on the re-awakened spirit of the United Lutheran Church in America under the leadership of Dr. Knubel.

This was no frivolous conference, either. The power of the preached Word and the Sacraments, the necessity for consecration and prayer, the present-day call for a deeper devotional life for both pastors and people, were brought into discussion.

Announcement that ministers would soon receive an excerpt of a coming publication for pastors, "The Daily Office Book," aroused immediate interest.

Comments on the Side

"Wonder what the next phase of promotional work will be? You know, a conference for council members only, or for choir members only, or for Sunday school teachers and officers only, would be dandy!"

"If the other synods have as good a meeting and as fine leaders as Stickels and Weng, they'll make advancement of the morale of Lutheran pastors and people easy."

"I'm glad the United Lutheran Church is putting out such fine literature as that for the Anniversary Appeal. My people actually look for the next installment of folders, and ask for more."

"Why don't we have such conferences oftener? When's the next one?"

"There is no provision for a synodical meeting in which pastors have opportunity to discuss just questions relating to their own spiritual welfare. This conference is just what I've been wanting."

"It's too bad nowadays if a pastor doesn't get into 'the swim' with the United Lutheran Church. At the present rate, one who doesn't get in soon will be left on the bank alone."

There will be no trouble securing a place of meeting for the next pastors' conference. Dr. Fuller Bergstresser, pastor-host, invited the men back to his centrally-located church. Six or seven other invitations were voiced simultaneously.

What a conference! Only regret was that the time was so short, that two days were not provided instead of one.

The Synod of Kansas and Adjacent States has "clicked" again!

A VALUED LEADER

Executive Secretary Earl C. Bader Pays
Tribute to J. W. Kapp, D.D.

A MINISTRY of more than sixty years is closed, with the death of the Rev. J. W. Kapp, D.D., Monday, September 5. The sudden passing of Dr. Kapp was an unexpected blow to his host of friends and co-workers in the Brotherhood, who mourn the loss of a great leader, and a faithful friend.

In 1927, the Rev. Jacob W. Kapp, D.D., accepted a call to become the Executive Secretary of the U. L. C. A. Brotherhood, and editor of *Lutheran Men*. He resigned as Executive Secretary in 1935 to devote his full time to the editorship.

Dr. Kapp will be remembered for his unceasing labors in laying the foundation for a great Brotherhood structure. It was his frequently expressed wish that he might be spared to witness the day when the Brotherhood would win the respect and support of the entire Lutheran Church. The forward strides of the Brotherhood during the present biennium have been a source of much joy and satisfaction to Dr. Kapp, and we are truly grateful to our heavenly Father, that our beloved leader was permitted to "view the promised

land" of a united Lutheran manhood before he was called from his labors.

His preparation of our monthly topics in *Lutheran Men* during the past decade has stimulated our laymen and ministers to a better conception of their responsibilities and opportunities for service in the Kingdom. Even during his last brief illness, he was concerned about his duties as editor of *Lutheran Men*. As a matter of fact, we do not recall that he failed even for a single month up to the time of his death, to prepare his fine topic discussions.

His self-sacrificing service in behalf of his brethren in the U. L. C. A. has been an inspiration to all of us. We have perhaps never fully appreciated his consecrated labors and Christian leadership, which have challenged thousands of our laymen to prepare themselves for positions of leadership in the Kingdom.

Throughout his long and fruitful life Dr. Kapp was always courteous and ever ready to help everyone who needed it, but exceedingly slow to censure and find fault with others. Even in his advanced years, he displayed an abiding faith and love for the younger generation.

His memory will be kept ever fresh by the laymen whom he has trained to become "living epistles" for the Master. Truly, "his works do follow him."

EARLE W. BADER, Executive Secretary,
Brotherhood of The United Lutheran
Church in America.

PERSONAL

The Rev. E. T. Bollinger has resigned as pastor of the Bunkerhill-Wilson Charge of the Kansas Synod. The parish is being supplied by Dr. C. F. Weist, pastor emeritus, of Hays, Kansas.

The Rev. J. S. Erb, retired Lutheran minister of Palmerton, Pa., was the guest of honor at a dinner Wednesday afternoon, September 14, tendered by the J. S. Erb Bible Class of Holy Trinity Church, Palmerton, in the Sunday school rooms. This gathering was in honor of his ninety-first birthday, September 16. The Rev. Roland G. Bortz, pastor of the congregation, spoke briefly and Pastor Erb responded.

Mr. Erb is a graduate of Muhlenberg College and the Philadelphia Seminary. He was pastor of St. John's Church, Slatington, Pa., for forty-eight years, and is widely known throughout the Lehigh Valley. He retired from the active ministry in 1923 and moved to Palmerton, and he has been active in the Sunday school of Holy Trinity Church, where he organized the Women's Bible Class that now bears his name.

The Rev. V. J. Eylands, who has served faithfully for six years as pastor of St. Mark's Church, Bellingham, Blaine and Point Roberts, Wash., was called to the large and influential church in Winnipeg, Canada. He accepted the call and closed his ministry in Bellingham the end of July. He will retain his membership in the Pacific Synod.

In recognition of his labors a friend who has been closely identified with the Min-

isterial Association work, writes: "Mr. Eylands accepted the call of St. Mark's Church seven years ago, and came to this city unknown. His quiet, dignified, Christian demeanor, with a vast knowledge of the Scripture, soon endeared him, not only to his parishioners, but to others who later came to know him. He is a man of strong religious convictions, well founded in the fundamental principles of Christianity, fearlessly preaching the gospel and giving it its true interpretation."

The last Sunday of August the Rev. Milton A. Haker completed the second year as pastor of the Lindstrom-Stacy rural parish in Minnesota. During this period ninety-five have been added to the confirmed membership; a weekly and monthly paper have been published; improvements costing \$1,400 have been paid for, putting the properties in first-class condition. Three Luther Leagues with eighty members have been organized; also a Missionary Society, a junior choir and a vacation school.

The pastor is chairman of the Lutheran Lake Camp of Conference; president of the Conference Church School Association; a director of Northwestern Seminary; and a member of synod's committee on Parish and Church Schools. He has taught two terms at the Lake Camp school, and one term in the Twin City Leadership School in Minneapolis.

The Rev. Paul Luther Miller has been called as pastor of the Sedalia-Cole Camp Charge, Mo. He has moved into the parsonage and assumed the direction of the congregations. Mr. Miller succeeds the Rev. K. deFreese as pastor of this charge, and came to Missouri from Glendale, Calif.

The Rev. R. R. Pfeiffer resigned as pastor at Norcatur and Long Island, Kansas, August 22, to accept a call to become pastor of Christ Church, Eureka, Kansas. He moved his family to Eureka immediately and took charge of the work there August 28. He succeeded the Rev. W. W. Klover, who went to Trinity Church, Kansas City.

CONGREGATIONS

Berne, N. Y. St. Paul's congregation observed their annual Homecoming Service August 21. At the morning service, the pastor, the Rev. Russell B. Greene, delivered an inspiring sermon on the theme, "The Obedient Child." He was assisted in the service by the Rev. George H. Kling of St. Johnsville, N. Y. A buffet luncheon was served in the church dining hall at noon by the women of the congregation.

At the afternoon service a stirring address on "The Church and America" was delivered by the Rev. Myron Shafer of Tampa, Fla., a son of the congregation. Mr. Carl Kling sang several solos.

Those who came home to worship noticed several recent gifts to the church, among them an organ given by the members; new Common Service Books by the organizations in memory of and in honor of various workers; a bulletin board in memory of and in honor of Mr. and Mrs. Austin Shultes by their children; a baptismal font in memory of the Rev. John E. Miller, the

former pastor, by his wife and children; and spot lights illuminating the chancel window, presented by Pastor Miller's last confirmation class.

Camas, Wash. Zion Church, under the aggressive leadership of the Rev. L. C. Weitzenkamp, has developed to such extent that the old building is no longer adequate. A new lot has been purchased down town and all is ready for the new building.

Hampstead, Md. St. Mark's congregation, the Rev. F. H. Schrader pastor since 1924, sensing the need of a more modern church building, voted at a recent congregational meeting to erect a new plant which would make adequate provision for the activities of the congregation. The building is to be of brick with stone trim and will cost approximately \$20,000.

The actual beginning of the work was noted with much rejoicing at a groundbreaking service August 21. The sermon was preached by W. E. Brown, D.D., pastor of St. Matthew's Church, Brooklyn, N. Y., after which the congregation repaired to the site of the new building. The service was conducted by the pastor assisted by Dr. Brown and the Rev. D. K. Reisinger, and was participated in by members of the church council, the building committee, the superintendent of the Sunday school, the president of the Ladies' Aid, the president of the Luther League, and others.

One interesting feature was the participation of a member of the first class confirmed, in 1879, who assisted in the erection of the building fifty-five years ago.

Hasbrouck Heights, N. J. Holy Trinity Church, the Rev. Alfred Weber pastor, purchased the two lots and house adjoining the church on Burton Avenue. The house will be used as a parsonage. As soon as an oil burner has been installed and other necessary improvements have been made, Pastor Weber will move into the parsonage with his mother. The addition of this property affords opportunity for future expansion on an excellent corner centrally located.

Portland, Ore. Extensive improvements have been made to the interior of St. Mark's Church by the men of the congregation. The summer attendance at services has been good. The Rev. T. A. Schoenberg is pastor of this congregation.

Seattle, Wash. Central Church, the Rev. J. L. Sawyer pastor, was the recipient of three fine oak offering plates, a gift from Mrs. Alma Hantel Arnold in memory of her parents, the Rev. and Mrs. E. F. A. Hantel.

Seattle, Wash. The auxiliary organizations of St. Paul's congregation have been meeting during the summer and the Brotherhood has continued with its two regular meetings a month. The men of the congregation are painting the exterior of the church, thus completing a renovating plan consisting of a new roof, newly installed heating unit, new carpet, and the refinishing of the walls and woodwork of the auditorium and the church parlors. The Rev. Harry R. Allen is the pastor.

MELLOW FRUITS OF EXPERIENCE

By Dr. L. M. ZIMMERMAN
20 Printings in 23 Months

PRESS NOTICES

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UNITED LUTHERAN PUBLICATION HOUSE
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DEBTS

By Jean Elaine Ett

"WE PAY our debts," we proudly say
As soon as the bills are passed our way.
But are not some obligations still
Like a great, forgotten, unpaid bill?

The debt to our parents has never been paid
No matter what gifts at their feet we have laid.
For their work, their guidance, their prayers and love
We cannot repay; only God can, above.

To our country and those who made it free,
To our friends and our church we shall always be
Indebted for things we can never pay,
Debts that grow heavier day by day.

But greatest of all is our debt to our God
For our parents, our friends, and the land which we trod;
All that we have, we owe to Him then,
Because of His blessings to us and all men.
Columbus, Ohio.

Mrs. Martin Lehfeldt, who has for eight years been a loyal and efficient worker of the Inner Mission Board at the Ellis Island station, has resigned her position to enter upon new duties as a pastor's wife. Known as Miss Schneider to a host of newly arrived immigrants, her presence as the Lutheran immigrant worker will be greatly missed. Mrs. Lehfeldt has performed a difficult task in a remarkable and commendable way. By her faithfulness, efficiency and good judgment she has won a place for the Lutheran Church in the hearts of hundreds of immigrants. She has earned, too, the respect of the officials with whom she has worked in the performance of her task.

OUR HYMN

By Arnold F. Keller, Utica, N. Y.

KING of our Souls, Lord of all power!
We would renew our devotion.
Bless us this day. Lead us this hour
Into new glories, we pray!

Kindle new flames, brighten old fires
In all our hearts now unfolded.
Touch Thou our tongues, cleanse our
desires,
All for Thy service, we pray!

Help all to preach, help all to teach,
Glorious news to all people.
Give us Thy word—grant us the sword
Of Thy full spirit, we pray!

All that we have, All that we are,
All of it's Thine, Jesus, Saviour.
Take Thou our all, though it is small,
Use us and ours, Lord, we pray!

THE WORLD sits at the feet of Christ
Unknowing, blind and unconsolated;
It yet shall touch His garment's fold
And feel the heavenly Alchemist
Transform its very dust to gold.

—Whittier.

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CAMP SPONSORED BY MANITOBA LUTHER LEAGUE

TWENTY-FIVE registered campers and visitors coming from Winnipeg and vicinity, Vancouver, B. C., and Philadelphia, Pa., enjoyed the seven days of the *Lutheran Lake Camp at Lake Brereton*, August 13 to 20. The camp was sponsored by the Manitoba District Luther League of the United Lutheran Church in America. The faculty and their subjects were as follows: the Rev. T. S. Rees, "What a Church Member Should Know"; the Rev. H. Moertelmeyer, "Bible Biographies"; the Rev. E. Goos, "Modern Tendencies in Religion and Morals"; Miss E. Gillstrom, "My Pupils."

The evening programs consisted of a Sunday School night, an Inner Mission night, a Luther League night, a Camp Improvement night, a Lutheran College night, and a Stunt night.

To those having satisfactorily completed the work of the school, Camp Credit certificates were issued at the final session.

The staff in charge of the camp was as follows: the Rev. E. Goos, Dean; Miss E. Meinecke, Dean of Women; the Rev. G. Juettner, Dean of Men; Miss M. Ruccius, registrar and treasurer; Miss E. Hartig, dining room hostess; Mr. E. Oswald, business manager; Mr. A. Ruccius, recreation director; Miss E. E. Hartig, advertising manager.

ELIZABETH E. HARTIG.

U. L. C. A. CONVENTION

Notice is hereby given that the eleventh Biennial Convention of The United Lutheran Church in America will be held in Baltimore, Md., beginning October 5, 1938. The business sessions of the Convention will be held in the Lord Baltimore Hotel. The Opening Service will be held at 7.30 P. M., on Wednesday, October 5, in Trinity Lutheran Church, 2100 W. Baltimore Street, the Rev. P. S. Baringer pastor.

W. H. GREEVER,

Secretary of the United
Lutheran Church in America.

BALTIMORE HOTELS

Reservations for the convention of The United Lutheran Church in America should be made by direct communication with the hotel. The following hotels are recommended by the local committee at Baltimore. Directions are given from the Lord Baltimore Hotel, headquarters.

Lord Baltimore Hotel—Baltimore and Hanover Streets

Single rooms (for one) with bath—\$3.00, \$3.50, \$4.00, \$4.50, \$5.00, \$6.00, \$7.50
Twin bedrooms (for two) with bath—\$6.00, \$6.50, \$7.00, \$7.50, \$8.00, \$8.50, \$9.50
Double rooms (for two) one double bed with bath—\$5.00, \$6.00, \$6.50, \$7.00, \$8.00

The Emerson—Baltimore and Calvert Streets (three blocks east)

Single rooms with bath—\$3.00, \$3.50, \$4.00, \$4.50, \$5.00
Double rooms, double beds—\$4.50, \$5.00, \$5.50, \$6.00
Double rooms, twin beds—\$6.00, \$6.50, \$7.00
Three persons to a room, three single beds and bath—\$2.50 per person

The Southern Hotel—Light and Redwood Streets (two blocks east and one block south)

Single rooms with bath—\$2.50, \$3.00, \$3.50, \$4.00, \$5.00
Double room with bath—\$4.00, \$4.50, \$5.00, \$5.50, \$6.00, \$6.50, \$7.00

Extra person in a room—\$1.00 per day additional to above double rates
Large sample rooms with baths to accommodate five or more with single beds, \$1. per person

Hotel Rennert—Saratoga and Liberty Streets (one block west, three blocks north)

Single room with running water—\$1.50, \$2.00
Double room with running water—\$3.00
Single room with bath—\$2.50, \$3.00
Double room with bath—\$4.00, \$4.50, \$5.00
Twin bedrooms with bath—\$4.50, \$5.00
Parlor, bedroom and bath, one or two persons \$6.00, \$7.00
Connecting rooms, with one bath for four persons—\$7.00, \$8.00, \$9.00

New Howard—Howard near Baltimore Street (three blocks west)

Single room with running water—\$2.00
Double room with running water—\$3.00, \$3.50
Single room with bath—\$2.50, \$3.50
Double room with bath—\$4.00, \$6.00
Room with bath for three persons—\$5.50, \$6.00
Room with bath for four persons or more—\$6.00 to \$10.00

Stafford—North Charles and Madison (one block east and seven blocks north)

Single room with bath—\$3.00, \$3.50, \$4.00
Twin bedrooms (for two) with bath—\$5.50, \$6.00, \$7.00
Two rooms with one bath (for two)—\$7.50 to \$10.00
Two rooms with one bath (for three)—\$8.00 to \$10.00
Two rooms with one bath (for four)—\$8.00 to \$15.00

The Belvedere—Charles Street at Chase (one block east and eleven blocks north)

Single rooms with bath—\$4.00, \$4.50, \$5.00
Twin bedrooms with bath—\$7.00, \$8.00, \$9.00
Two rooms with one bath (for three)—\$10.00
Two rooms with one bath (for four)—\$12.00

Y. M. C. A.—Franklin and Cathedral Streets (one block west and three blocks north)

For "Y" members—single room—\$1.00
Double room—75 cents
If not a "Y" member—single room—\$1.25
Double room—\$1.00

COMMISSION OF ADJUDICATION

The Commission of Adjudication of the United Lutheran Church will meet in the Lord Baltimore Hotel, Baltimore, Md., at 10.00 A. M., Wednesday, October 5, 1938.

George J. Gongaware, Sec.

SYNOD'S CALLED MEETING

Notice is hereby given of a special meeting of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States called for the Church of the Ascension, Mt. Airy, Pa., for Thursday (Seminary Day), September 29, at two o'clock, for the purpose of electing a seminary professor.

W. L. Stough, Sec.

WOMEN'S MEETINGS

The fifty-eighth convention of the Women's Missionary Society of the Alleghany Synod will meet in the Lutheran Church, Hooversville, Pa., October 19-21, the Rev. Harry Hull pastor. Mrs. George I. Melhorn, Sec.

The nineteenth annual convention of the Women's Missionary Society of the Indiana Synod will be held October 18-20 at St. Mark's Church, Evansville, Ind., the Rev. L. T. Riley pastor. Mrs. G. C. Goering, Sec.

The fifth annual convention of the Women's Missionary Society and the third Young Women's Conference of the Kentucky-Tennessee Synod will be held October 13-16 at First Lutheran Church, Louisville, Ky., the Rev. H. C. Lindsay pastor. Mrs. H. M. Hauter, Sec.

The nineteenth annual convention of the Women's Missionary Society of the Michigan Synod will meet October 19-21 in Messiah Church, Constantine, Mich., the Rev. Courtland Miller pastor. A meeting of the Executive Committee is scheduled for October 19 at 1.00 P. M. Mrs. J. C. Showalter, Sec.

The fifty-third annual convention of the Women's Missionary Society of the Synod of North Carolina will be held in Holy Trinity Church, Gastonia, N. C., the Rev. George S. Bowden pastor, September 28-30. Mrs. H. C. Michael, the Rev. and Mrs. J. C. Peery, Jr., of India, Miss Charlotte Kao of China, and William Sipes of India will be the guest speakers. Mrs. E. R. Lineberger, Sec.

The thirty-second annual convention of the Women's Missionary Society of the Pacific Synod will meet at Vancouver, Wash., October 18 to 20 in St. Paul's Church, the Rev. Paul Kunzmann pastor. Mrs. A. N. Pearson, Sec.

The fifteenth annual convention of the *Women's Missionary Society of the Susquehanna Synod* will meet in Christ Church, Lewisburg, Pa., October 2-4, the Rev. V. D. Naugle pastor. Mrs. N. A. Yeany, Sec.

The forty-third session of the *Harrisburg Conference, Women's Missionary Society of the East Pennsylvania Synod*, will be held in Messiah Church, Harrisburg, Pa., October 20, at 10.30 A. M. Mrs. William I. Lehman, Sec.

The tenth annual convention of the *Eastern Conference of the United Synod of New York* will be held October 18 at St. Paul's Church, Johnstown, N. Y., the Rev. W. M. Zuehlke pastor. Mrs. L. H. Grandy, Sec.

The tenth annual convention of the *Women's Missionary Society of the New York Conference, United Synod of New York*, will be held October 28 at Trinity Church, Beach Street and St. Paul Avenue, Stapleton, Staten Island, N. Y., Frederic Sutter, D.D., pastor. Opening session 10.30 A. M. Gladys K. Zipf, Sec.

The tenth annual convention of the *Western Conference of the Women's Missionary Society of the United Synod of New York* will be held Thursday, October 20, at 9.30 A. M., at Zion Church, Niagara Falls, N. Y., the Rev. Arthur H. Schmoyer pastor. Ruth K. Bosch, Sec.

The thirtieth annual convention of the *Women's Missionary Society of the Wisconsin Conference, Synod of the Northwest*, will be held in the Church of the Reformation, Milwaukee, Wis., October 16-18. F. I. Rasmussen, Sec.

CONFERENCES

The fall meeting of the *German Conference of the United Synod of New York* will be held in Trinity Church, Amsterdam, N. Y., Ernst von Hahmann, Ph.D., D.D., pastor, opening with a Communion service October 18, at 7.30 P. M. The Rev. J. F. K. Riebesell will preach in German and the Rev. John S. Braren in English, and both will lecture at the morning session, October 19. Trinity congregation, celebrating their seventy-fifth anniversary, will welcome the members, officials, and friends with generous hospitality. Please send in your request for hotel accommodation one week in advance to Dr. von Hahmann. William C. Nolte, Sec.

The *Eastern Conference of the Synod of Ohio* will hold its eighteenth annual convention in Grace Church, Steubenville, Ohio, the Rev. William L. Pifer pastor. The convention will open with the Communion Service at 11.00 A. M., October 18. Ralph R. Bergstresser, Sec.

The eighteenth annual meeting of the *Southwestern Conference, Synod of Ohio*, will be held October 17 and 18 at Calvary Church, Chillicothe, Ohio, the Rev. August L. Schneider pastor. The convention will open at 10.00 A. M., Monday, with an address by R. A. Albert, president of the conference.

The annual meeting of the *Brotherhood* will be held the same date, with a banquet at 6.00 P. M. and an address by the Rev. T. A. Kantonen, Ph.D. Howard I. Pospesil, Sec.

STATISTICAL MEETINGS

A *Conference of the Statisticians of the Constituent Synods of The United Lutheran Church in America* will be held in the Lord Baltimore Hotel, Baltimore, Md., Tuesday evening, October 4, 1938, at eight o'clock.

All statisticians or their representatives are requested to be present.

Statistical and Church Year Book Committee.

The *American Lutheran Statistical Association* will hold its regular annual convention at Wittenberg College, Springfield, Ohio, Monday and Tuesday, November 7 and 8, 1938.

Ira F. Frankenfield, Pres.
Miss Hazel E. Swoyer, Sec.

OBITUARY

Dr. I. B. Heisey

Dr. I. B. Heisey, prominent pastor of the Waterville Parish, Kansas, passed into life Sunday evening, September 11, after a brief illness. Although he had been in failing health for the past year, his sudden death came as a shock to his many friends.

Israel Buser Heisey was born near Elizabethtown, Pa., February 1, 1860. He was reared on a farm in that neighborhood and educated in the public schools of his county. As a result of the hard times of the 70's he and a brother came to Kansas, arriving in Atchison August 29 of the same year.

For a time he was engaged in his trade of carpenter and farmer, but in the fall of 18' he entered Midland College and began special studies in preparation for the ministry. He was

graduated from Hamma Divinity School, Springfield, Ohio, in the spring of 1892.

June 5, 1892, he accepted a call to the Waterville Lutheran Parish and entered upon his labors there, which proved to be fruitful. He was united in marriage to Miss Christina J. Olson June 29 of the same year. Dr. Heisey served two other fields: Dixon, Ill., for two years and Scherer Memorial Church, Chapman, Kansas, for eleven years. In the spring of 1921, a new call from the Waterville Parish came and he served there until his death.

As a servant of the Church he shared many of her labors. He was president of the synod from 1902-04; for years he was a member of the Board of Directors of Midland College; he served for years as a member of the Board of Synodical Missions, and in recent years has devoted much of his time as chairman of the Ministerial Pensions and Relief Committee of the Kansas Synod. In the spring of 1930 Midland College recognized his great contribution to the Church through his ministry and he was awarded the degree of Doctor of Divinity.

As a Christian he was a shining example before the entire part of the county; his fame was well known; his kindness and his helpfulness to everyone made him well beloved by all. His high regard for his calling in the Church caused others to respect the Lord he served. As pastor and advisor to many who came to know him he won their confidence with his wisdom and common sense.

He is survived by his widow and several nephews and nieces. They with the entire south end of the country mourn his passing.

Services were held at the church Wednesday morning, the fourteenth, the Synod of Kansas being in charge. The Rev. Charles Puls of Lawrence was in charge of the service and the Rev. Gene Harrison of Greenleaf, Kansas, preached the sermon. Burial was in the cemetery at Waterville. Gene Harrison.

Jacob Wesley Kapp, D.D.

died at his home in Cincinnati, Ohio, September 5, after an illness of one week. Dr. Kapp was born in Freiberg, Pa., March 28, 1853. He was graduated from Wittenberg College in 1876, and in 1878 completed the theological course in Wittenberg Seminary, now Hamma Divinity School.

The first pastorate of Dr. Kapp was at Loudenville, Ohio. His next pastorate was at Belle-ville, Ohio. He organized the First Lutheran Church, Richmond, Ind., and served the congregation for eighteen years as pastor. In 1901 Dr. Kapp became the pastor of the First Lutheran Church, Cincinnati, Ohio, and resigned in 1927 to become the Executive Secretary of the Brotherhood of the United Lutheran Church in America. At the time of his death he was editor of *Lutheran Men*. For the last few years he also served as pastor of Calvary Lutheran Church, which met at the Y. W. C. A. in Cincinnati, Ohio. In 1909 Dr. Kapp assisted in the establishment of Norwood Lutheran Church of Cincinnati, and the First Lutheran Church, Covington, Ky., in 1916. He was also a prime mover in organizing the Lutheran Home for the Aged at Mulberry, Ind., and the Iron Mountain School for Boys at Konnarock, Va.

Dr. Kapp in 1877 was married to Sarah Oldhan of Springfield, Ohio, who was a faithful helper in his long ministry of sixty years, and who survives him. An only child, a son, Harold Kapp, an attorney, died in 1910.

The funeral was held September 8 in Norwood Lutheran Church, Cincinnati, with the pastor, the Rev. Erwin S. Spees, in charge. Those who took part in the service were the Rev. A. M. Lutton, First Lutheran Church; Dr. H. L. Meister, Walnut Hills Lutheran Church; Dean L. H. Larimer, representing Hamma Divinity School; and Dr. R. A. Albert, Ellerton, Ohio, representing the Synod of Ohio. The following paid tribute to the work of Dr. Kapp: the Rev. D. M. Funk, Newport, Ky.; Dr. H. P. Atkins, executive secretary of the Cincinnati Council of Churches; Mr. Howard Jordan, Calvary Lutheran Church; and the Rev. Erwin S. Spees. The Brotherhood was represented by Judge L. H. Speckman; Wittenberg College was represented by Dean C. G. Shatzer, Hon. John L. Zimmerman, Sr., and Mr. Dornier Keyser; Oesterlen Orphans' Home by Dr. Harvey Crowell. Miss Noreen Wayman, directress of the chancel choir at Calvary Lutheran Church, was at the organ. Burial was at Spring Grove Cemetery, Cincinnati. Erwin S. Spees.

IN MEMORIAM

Whereas, our heavenly Father has taken unto Himself, our beloved friend and co-worker, the Rev. Jacob W. Kapp, D.D., editor of *Lutheran Men*, and formerly Executive Secretary of the Brotherhood of the United Lutheran Church in America, and

Whereas, we will always cherish the memory of his unselfish labors for the advancement of a united Lutheran manhood, and whose Christian service will ever inspire us to continue the ministry of serving love, therefore:

Be it resolved, that we extend our heartfelt sympathy to his family, and that we enter this resolution of esteem in the minutes of the Brotherhood, and that the same be published

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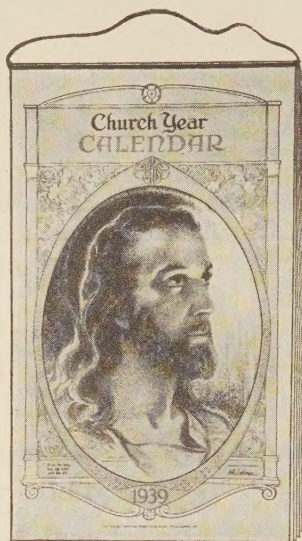
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- Cover—I Am the Way, and the Truth and the Life (W. E. Sallman)
- January—The Tribute of Love (Emil Dite)
- February—Our Lord and His Disciples (Leinweber)
- March—The Last Supper (Fugel)
- April—Woman, Why Weepest Thou? (Sallman)
- May—One Fold and One Shepherd (Giovanni)
- June—Christ and the Children (Seignac)
- July—The Sermon on the Mount (Hader)
- August—Jesus Teaching by the Way (Wehle)
- September—Christ and the Pharisees (Zimmermann)
- October—The Tribute Money (Mueller)
- November—Divine Guidance (Lindberg)
- December—The Star of Bethlehem (Buxton)

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